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ABSTRACT

A humanistic approach to the study of classical Greek and Greek culture at the secondary school level is detailed in this guide. References to the student programed text and other multisensory instructional materials used in the system focus on instructional objectives geared to students who are not necessarily college-bound. The standard Attic dialect is taught in units of instruction organized by theme: (1) an introduction to Greek, (2) geography of the Greek world, (3) everyday life among the Greeks, (4) the alphabet, (5) ancient Crete, (6) Troy, and (7) Greek gods and heroes. Language instruction is patterned after structural linguistic theory and makes use of pattern drills and programed instruction. The culture lessons, to be taught in English, are stated in specific objectives referred to in enumerated frames. Appendixes contain additional, enrichment work and bibliography for teachers. (RL)

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THE ANCIENT GREEKS SPEAK TO US

ΟΙ ΕΛΛΗΝΕΣ ΗΜΙΝ ΛΕΓΟΥΣΙΝ

A New Humanistic Approach to Classical Greek and Greek Culture for Secondary Schools

Teacher's Guide — Level Alpha

FL 001 985

INSTRUCTIONAL SERVICES

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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THE SCHOOL DISTRICT OF PHILADELPHIA
1969

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FOREWORD

THE ANCIENT GREEKS SPEAK TO US Οἱ Ἕλληνες ἡμῖν λέγουσιν is a curriculum resource and instructional system in the Classical Greek language and culture for secondary school students. It is designed to help students become aware of:

- The impact of Hellenic civilization on our contemporary society
- The spoken Classical Greek language as a viable form of communication within its cultural milieu
- The enrichment of the English language through the incorporation of Classical Greek roots and affixes
- Classical allusions in literature and other art forms
- Similarities and differences between an ancient civilization and our own

This instructional system was created by a team of specialists in classical languages and literatures for the School District of Philadelphia. It consists of the following specially prepared materials:

- A Teachers' Guide
- A Student Programmed Text
- Tapes To Accompany the Student Programmed Text
- Visual Cues

It utilizes additional multisensory materials available from commercial publishers.

This new approach for the study of Classical Greek has been developed as a pilot project in an effort to stimulate a renaissance of interest in Hellenic language and culture.

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Associate Superintendent for
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ACKNOWLEDGMENTS

This curriculum guide was written by Mr. Rudolph Masciantonio, Curriculum Writer for Greek and Latin, Instructional Services, with the advice and help of The School District of Philadelphia's Greek Curriculum Committee and various consultants.

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PREFATORY NOTES

A. The General Objectives of This Greek Course

1. To provide opportunity for boys and girls to learn Classical Greek and become acquainted with the culture of Ancient Greece so that they will understand our language and culture better.
2. To develop in boys and girls an understanding and appreciation of the differences between an ancient civilization and a modern civilization.
3. To make boys and girls aware of the Greek words and phrases that have been assimilated into English.
4. To expand the English vocabulary of the boys and girls through a study of Greek roots and affixes.
5. To extend the verbal functioning of children through the development of a linguistic awareness which comes from contrasting two languages.
6. To inculcate an interest in the study of the Classics and the Humanities.
7. To develop an appreciation of the relationship between Classical Greek and other languages, especially Latin, Modern Greek, and English.
8. To improve the self image of boys and girls by giving them the opportunity to study a subject area with which they might not otherwise identify.
9. To make boys and girls aware of the impact of the classical heritage in specific areas such as art, architecture, government, law, medicine, religion, mythology, and literature.
10. To develop an awareness by boys and girls of the diversities within a society and an understanding and appreciation of these diversities.

B. Innovative Aspects of This Course

The course outlined in this curriculum guide is a radical departure from the traditional approach to the teaching of Classical Greek in the following respects:

1. The course is geared primarily to average students of the city secondary schools. Non-college bound students as well as the college bound will benefit from this course.

2. The course is multisensory. The instructional system includes tapes, filmstrips, pictures, visual cues, and films as well as student texts.

3. Programmed instruction is used for portions of the course.

4. The course is conceived of as being a worthwhile experience per se in terms of providing an enriching cultural and linguistic experience for a broad spectrum of students and not necessarily as a preparation for future work in Greek. It is hoped, however, that the course will "turn kids on" and inspire them to want to continue with Greek.

5. The approach to the teaching of Greek is aural-oral. Throughout the course students control lexical and structural items aurally and orally before seeing them in written form. All reading and writing in Greek is postponed until Unit 4.

6. The principles of structural linguistics and the direct method of language teaching are used wherever possible. For example, lexical and structural items are presented in context through the medium of sententiae (i.e., quotations and proverbs from Greek literature) rather than in isolation or on the basis of a one to one equivalency with English words. Cases and tenses are presented horizontally and inflections are spread over a much longer sequence than is traditional. Where possible, comprehension is checked through the medium of Greek questions to be answered in Greek rather than through translation into English. Pattern practices are employed in teaching structure.

7. Background on Greek culture, literature, and history presented largely in English is an important part of the course. Boys and girls should leave the course with a clear conception of who the Greeks were, what they thought and accomplished, and what they say to us.

8. Work on English derivatives and cognates and on Greek affixes that occur in English is stressed in view of the English verbal poverty of many urban boys and girls. English derivatives and cognates which may be unfamiliar to the students are presented aurally-orally.

C. The Organization of the Course

The course is divided into units - each of which has a theme indicated in its title. At the beginning of each unit, for the teacher's guidance an overview of the material to be taught in that unit is given. The units are in turn divided into lessons. Each lesson is conceived of as a 40 minute segment for an average class. Each lesson consists of a list of Specific Objectives plus suggested Activities.

After some preliminary units on topics considered basic to an understanding of ancient Greece, the units roughly follow a chronological sequence. The unit titles for Level Alpha as follows:

I. An Introduction to Greek

II. The Geography of the Greek World

III. Everyday Life in Ancient Greece

IV. The Greek Alphabet

V. Ancient Crete

VI. Troy

VII. Greek Gods and Heroes

It is anticipated that the chronological sequence will be continued in Level Beta with the following units:

I. Kings, Tyrants, and Democracy

II. Athens

III. Sparta

IV. The Greek Struggle with Persia

V. The Golden Age

VI. The Peloponnesian War

VII. Alexander

VIII. Greece and Rome

IX. Greece and Greek Influence through the Ages

In general each unit contains the following elements:

1. Cultural background presented mainly in English.
2. Greek utterances connected with the theme of the unit.
3. Greek quotations connected culturally or lexically to the rest of the unit.
4. Work with English derivatives and cognates.
5. A unit review.

In addition to the curriculum guide each teacher will receive an Instructional Kit containing the following materials:

1. Historical Reconstructions of Ancient Greece (Encyclopaedia Britannica Study Prints).
2. Classroom Map of Greece.
3. Dictionary Chart Showing the Percentage of English Words Derived from Latin (American Classical League).
4. A supply of Programmed Texts for Students.
5. Tapes to Accompany Programmed Texts.
6. Supplementary Tapes.
7. Visual Cues for Sententiae.
8. Filmstrips on Mythology and History.
9. Bulletin Board Pictures.

Sound films are not included in the Instructional Kit but it is expected that teachers will utilize the resources of the Audio-Visual Library of the School District and the Audio-Visual Center of the Philadelphia Classical Society. Sound films are suggested for use at various points in the course.

D. Instructional Approaches

Obviously, a great deal depends on the enthusiasm, creativity, and energy of the individual teacher. The enthusiastic, creative, and energetic teacher can breathe life into the course.

It should be clear that the creative teacher is free to adapt or change the Activities listed in the lessons provided that the changes and adaptations do not violate the spirit and philosophy behind the course as enunciated in these Prefatory Notes.

The teacher should also feel free to modify the Specific Objectives to some extent. For instance, a teacher may prefer to teach other derivatives in addition to those listed. The pace of the course must be determined by the abilities of the students in each class. In general, as has been stated, each lesson is conceived of as a 40 minute segment for an average class. Some classes may move more slowly or more rapidly. Frequency of the class meetings will determine the length of time spent on each unit.

As has been stated the approach envisioned for the teaching of Greek utterances and structures is aural-oral or audio-lingual. Boys and girls will control lexical and structural items first aurally and then orally. In this course - in conformity with the guidelines of the Modern Language Association and enlightened practice in the teaching of Latin - language is presented first as speech. Reading and writing are presented only after the students have acquired aural-oral control of the utterances.

In the teaching of Greek structure there are certain temptations that the traditionally trained teacher must avoid. One temptation is to present the written word simultaneously with the spoken word. Another is to emphasize formal grammar and syntax to the detriment of other aspects of the course.

The approach to the teaching of Greek utterances may also be termed partially direct insofar as it utilizes the principle of contextual intelligibility but sometimes resorts to telling the students what a particular Greek utterance means in English. The teacher should endeavor to communicate as much meaning as possible through the use of gestures and pictures.

In the teaching of the cultural material in English the teacher should try to elicit as much information as possible from the students. The effective use of visual aids is also important here. When the teacher does speak to the class it should be in a lively and enthusiastic fashion. The teacher must avoid "lecturing" to the class in a manner perhaps suited to college students.

The teaching of English derivatives and cognates is a very important part of the course and in no case should be regarded as the frosting on a cake - particularly in view of the English verbal poverty of the boys and girls in economically depressed areas. The work on derivatives and cognates must be approached with a sense of adventure and fun on the part of the teacher. Again, the teacher must strive to elicit information from the students wherever possible. Where possible, Greek should be used to shed light on English usage and to help correct commonly made errors in English.

E. Articulation

Although this course is conceived of as an enriching cultural and linguistic experience per se, it will also prepare students for more advanced work in Greek. It provides for the gradual mastery of important Greek structure as well as for control of basic Greek vocabulary. The pace of presentation of new Greek structural and lexical items is, however, much slower than that found in traditional texts in view of the different objectives of this course and the different age group to which the course is directed. The structural and lexical items normally presented in the first year of college Greek are spread out over a three year sequence.

Forms and usages presented are mainly those of the standard Attic dialect, though in the teaching of sententiae non-Attic Forms are used freely as they occur. It is hoped that the student will be prepared to read Aesopic fables, simple Platonic dialogues, and simple Hellenistic prose. The military vocabulary of Xenophon is purposely not treated because it is felt that Xenophon's ANABASIS is unsuitable from many points of view as a first continuous reading experience.

Obviously an important aspect of articulation is the matter of Greek pronunciation. In the Philadelphia public schools generally the so-called classical pronunciation should be used as outlined in W.S. Allen's VOX GRAECA. Tonal treatment of accents should not be attempted in view of the difficulties inherent in such treatment and in view of the scholarly uncertainties on it. Teachers who are qualified to do so may wish to use occasionally the Modern Greek pronunciation but in all cases the students should be thoroughly grounded in the classical pronunciation.

UNIT I

AN INTRODUCTION TO GREEK

AN OVERVIEW OF MATERIAL TO BE TAUGHT IN THIS UNIT:

1. **Simple greetings and converstation**
2. **Some famous proverbs considered basic to Greek thought and culture**
3. **What Ancient Greek is**
4. **Why Ancient Greek is important to modern American boys and girls**
5. **English words connected with some of the Greek lexical items taught**
6. **An introduction to the concept of programming**

LESSON 1

Specific Objectives

1. To introduce aurally and orally the following dialogue:

A. καλ᾽‿ἡμέρα.	B. Hello!
B. καλ᾽‿ἡμέρα.	B. Hello!
A. τὸ ὄνομά μοῦ ἐστι κῦριος (κυρία) ____. τί ἐστι τὸ ὄνομά σου;	A. My name is Mr. (Miss, Mrs.) ____. What is your name?
B. τὸ ὄνομά μοῦ ἐστι(ν) ____.	B. My name is ____.
A. ποῦ ἐστιν ἡ Ἑλλάς;	A. Where is Greece?
B. ἡ Ἑλλὰς ἐστίν ἐν τῇ Εὐρώπῃ.	B. Greece is in Europe.
A. ευχαριστῶ καὶ χαίρετε.	A. Thank you and goodbye.
B. χαῖρε.	B. Goodbye.

2. To explain briefly what Classical Greek is.

Activities

1. When the class is settled walk up to a student, shake his hand, and say καλ᾽‿ἡμέρα. Indicate by gestures that you want him to echo the greeting. If necessary, repeat the words for the student. Use the same procedure with about 7 or 8 students selected at random. Avoid using English. Avoid writing anything on the chalkboard. The approach is strictly aural-oral.

2. Address καλ᾽‿ἡμέρα to the class as a whole. Encourage them to reply in chorus. Repeat this process several times.

3. Introduce yourself to the class by saying, τὸ ὄνομά μοῦ ἐστι κύριος (κυρία) ______. Insert your last name, of course, after κῦριος or κυρία. Repeat the sentence several times using "Mister" or "Miss" or "Mrs." instead of κύριος or κυρία if necessary to convey the idea that you are introducing yourself.

4. Walk up to a student and ask, τί ἐστι, τὸ ὄνομά σου; Supply the answer, τὸ ὄνομά μοῦ ἐστι(ν) ______. Insert the student's first name after ἐστι(ν). Encourage the student to repeat τὸ ὄνομά μοῦ ἐστι(ν)____. Repeat the question until the student can provide the answer without hesitation. Use the same procedure with about 7 or 8 more students - preferably those not called on individually in the teaching of καλ᾽ ἡμερα.

5. Show a map of Europe. Point to Greece. Ask ποῦ ἐστιν ἡ Ἑλλᾶς. Supply the answer ἡ Ἑλλᾶς ἐστίν ἐν τῆ Εὐρώπη. Continue to ask the question and supply the answer. Then address the question the class as a whole and elicit the answer. Then address the question to individuals and elicit the answer.

6. Tell the students that they have been hearing and speaking Classical Greek. Tell them some of the world's greatest books have been written in this language. The people who used it have made important contributions to our culture in many fields. Their civilization reached its height over 2400 years ago. Their descendants, the modern Greeks, use a language similar to, but not identical with, Classical Greek. Tell the students that in this course they will be learning about how the ancient Greeks lived and spoke.

7. Tell the students that they will now review the dialogue they practiced earlier. Do as much practicing as time permits.

8. Towards the end of the period tell the students that at the end of each class you will express your appreciation for their attention and say goodbye in Greek. Tell them that they should answer by saying χαῖρε which means in English "goodbye" when addressed to one person. Have them echo χαῖρε several times. Then say εὐχαριστῶ καὶ χαίρετε and have them respond χαῖρε several times.

LESSON 2

Specific Objectives

1. To review the dialogue presented in Lesson 1.

2. To introduce aurally and orally the following Greek proverbs and the background on each:

γνῶθι σ'‿αὐτόν.	Know thyself.
μηδὲν ἄγαν.	Nothing in excess.

3. To explain briefly why Greek is important to modern American boys and girls.

Activities

1. Start class by going through the dialogue from Lesson 1. From this point on class should usually begin with the exchange καλ'‿ἡμέρα / καλ' ἡμέρα.

2. Tell the students that they are now going to learn to say some famous Greek proverbs which are sometimes thought to have been of central importance in ancient Greece. The first is γνῶθι σ'‿αὐτόν which means in English "know thyself" or "know yourself". This proverb was supposed to have first been spoken by a philosopher named Thales who lived around the 6th century B.C. He lived in one of the many Greek settlements in what is now called Turkey. Ask a student to point out Turkey on the map. Tell the students that this proverb of Thales was carved on the temple of Apollo at Delphi. Point to Delphi on the map. Ask if anyone knows anything about Apollo's oracle at Delphi. If not tell them that the oracle was a kind of prophetess or fortune teller who supposedly got her information from communicating with the god Apollo. The oracle of Apollo at Delphi was supposed to be located at the very center of the earth. Have the students echo γνῶθι σ'‿αὐτόν several times in chorus and also call on individuals to echo it. Show a visual cue (a picture resembling Rodin's THE THINKER) and tell them that whenever you show this cue you will expect them to be able to say γνῶθι σ'‿αὐτόν. Tell them that they should be able also to give the meaning of this proverb in English. Explain that the only purpose of the visual cue is to remind them of the proverb. The man in the cue is engaged in soul-searching. Hence the connection between the proverb and the cue. Ask the students if they think that knowing oneself is important and if so why.

3. Tell them that the second important proverb was also carved on the wall of the temple and it, too, is regarded as being of central importance in Greek thought.

The proverb is μηδὲν ἄγαν which means in English "Nothing in excess." Have the students echo the Greek chorally and individually several times. Show the visual cue (one man talking excessively to another with the latter plugging his ears). Tell them that the visual cue suggests the importance of moderation and will be used to remind the students of the proverb μηδὲν ἄγαν. They should be able to give the proverb in Greek whenever they see the cue and should be able also to give the meaning of this proverb in English. Ask the students if they think that the proverb is valid. If so, what are some practical applications of it in everyday life.

4. Ask the students why they think Classical Greek is an important subject for modern American students. You are looking for the following ideas:

   a. Through their study of Greek they will see how our culture grew out of the past.

   b. They will become acquainted with great literature.

   c. Their knowledge of how English works will grow through the contrastive study of Greek.

   d. Their English vocabulary will grow through the study of Greek roots and affixes used in English.

   e. The Modern Greek language is descended largely from Classical Greek.

   f. It's interesting to learn about people who were different from us.

   g. The impact of the classical heritage in specific areas such as art, architecture, government, law, medicine, religion, mythology, and literature will become clearer through the study of Greek.

Elicit as much as possible from the students. Supply information as necessary.

5. Go through the dialogue from Lesson 1 again.

6. Show the visual cues for γνῶθι σαυτόν and μηδὲν ἄγαν again and elicit the proverbs. Give the English of each proverb and elicit the Greek as a response. Ask the following questions:

   a. Who first said γνῶθι σαυτόν?

   b. Where is Turkey?

c. On what important building was γνῶθι σεαυτόν carved?

d. Where is Delphi?

e. What was the oracle of Apollo at Delphi?

f. Where was the proverb μηδὲν ἄγαν carved?

7. End class with usual exchange: εὐχαριστῶ καὶ χαίρετε / χαῖρε.
From this point all lessons should end with this exchange.

LESSON 3

Specific Objectives

1. To review the dialogue presented in Lesson 1 and the proverbs in Lesson 2.
2. To introduce aurally and orally the following Greek proverbs and the background on each:

φιλοσοφία βίου κυβερνήτης.	The love of wisdom is life's guiding principle.
εἷς ἀνὴρ οὐδεὶς ἀνήρ.	One man is no man.

Activities

1. Begin class with the dialogue from Lesson 1. Using the visual cues, elicit the proverbs from Lesson 2.
2. Tell the students that today they will learn two more, important Greek proverbs. One is φιλοσοφία βίου κυβερνήτης which means in English "The love of wisdom is life's guiding principle". Show the visual cue for the proverb: a man reading a scroll with equal sign and a large candle. Repeat the proverb and elicit the Greek chorally and then individually. Ask the students to explain or interpret this proverb. Tell them that in general the Ancient Greeks were very fond of intellectual pursuits. The list of Greek poets, artists, philosophers, historians, dramatists, scientists, and other learned men is long and impressive. Tell them that the Greek word φιλοσοφία can be translated "the pursuit of wisdom" or "philosophy". Hence the proverb can also mean "The pursuit of wisdom is life's guiding principle" or "Philosophy is life's guiding principle". Tell them that the Greek word φιλοσοφία probably has all these meanings in this proverb. There is no such thing as a one to one equivalency between foreign words and English because languages are different. Ask if anyone knows what Phi Beta Kappa is. If not, explain that it is a national honorary society with chapters in certain colleges and universities. It takes its name Phi Beta Kappa from the name of the first Greek letter in the proverb φιλοσοφία βίου κυβερνήτης. Later when they learn how to read and write Greek they will see what the Greek letters look like. Tell them that many fraternities and sororities are named with Greek letters. Ask them if they agree that love of wisdom is life's guiding principle.

3. Tell the students that the Greeks were intensely conscious of the fact that man was a social animal, i.e., a being that lived in company with other men. This consciousness was reflected in the proverb εἷς ἀνὴρ οὐδεὶς ἀνὴρ which means "One man is no man". Show the visual cue which consists of a man, an equal sign, and a zero. Have the students echo the proverb in chorus and individually. Tell them that the proverb is sometimes interpreted to mean that in unity there is strength. Mention that in practice during most of their history in ancient times the Greeks were unable to unite politically as a nation. Ask the students if they agree that one man is no man.

4. Review all of the proverbs thus far presented by playing the Motto Response game. Ask the class to stand up and divide it into 2 equal teams. If there is an "odd" student he may serve as the gamemaster. When the gamemaster (for this lesson, the teacher) shows a cue, the first student in one team must supply the proverb. If he fails the gamemaster supplies the answer and the student echoes and then sits down. If he responds correctly to the cue he remains standing. Then the first student in the other team is shown a cue and the same procedure follows. The team with the most standees at the end of a round or a designated length of time wins. Instead of always using cues the gamemaster will sometimes give the English of the proverb for which the student must supply the Greek.

LESSON 4

Specific Objectives

1. To review the proverbs thus far presented:

γνῶθι σ‿αὐτόν.
μηδὲν ἄγαν.
φιλοσοφία βίου κυβερνήτης.
εἷς ἀνὴρ οὐδεὶς ἀνήρ.

2. To introduce the following English words related to Greek aurally and orally: ephemeral, calligraphy, onomatopoeia, eucharist, philosophy, biology, biochemistry, biography, gubernatorial.

3. To teach the percentage of English words of Greek origin.

Activities

1. Tell the students that the Greek proverbs they have learned can be sung to the tune of "My Country Tis of Thee". The ancient Greeks probably did not sing their proverbs and they certainly did not use the melody of "My Country Tis of Thee". In fact, we know very little about ancient Greek music. They rarely wrote their music down and we do not really understand their system of notation completely. Play Tape A or sing — repeating certain proverbs as indicated below:

γνῶθι σ‿αὐτόν.
μηδὲν ἄγαν.
γνῶθι σ‿αὐτόν.
φιλοσοφία βίου κυβερνήτης.
εἷς ἀνὴρ οὐδεὶς ἀνήρ.
γνῶθι σ‿αὐτόν.

2. Show the students the Dictionary Chart from the Instructional Kit indicating the percentage of English words derived from Greek. Mention that the percentage becomes even larger when one considers more technical and scientific terms as part of the English language. Tell the students that they are now going to discuss some English words connected with the Greek utterances that they have learned. Ask if anyone remembers how to say "hello" in Greek. Tell them that καλ᾽‿ημέρα really means "beautiful day". καλ᾽ means beautiful and ἡμέρα means day. From the Greek word for "beautiful" we get the English word calligraphy. Ask if anyone knows what calligraphy is. If not tell them that calligraphy is beautiful or good handwriting. Have them echo the word calligraphy several times. Tell them that the greek word meaning day gives us the English word ephemeral. Ask if anyone knows what ephemeral means. If not tell them ephemeral means "lasting only for a day" or "short-lived". Have them echo ephemeral several times.

3. In like manner elicit from the students as much information as possible about the other English derivatives listed in the Specific Objectives of this lesson. Supply whatever information the students cannot. Avoid writing either the derivatives or their Greek roots on the chalkboard. The approach is aural-oral. The following chart shows the information which should be elicited or supplied on each derivative.

ENGLISH DERIVATIVE	GREEK ROOT	MEANING OF THE ENGLISH DERIVATIVE
onomatopoeia	ὄνομα "name"	forming a name or word by imitating a sound associated with the thing designated.
eucharist	εὐχαριστῶ "I thank you"	a rite of thanksgiving
philosophy	φιλοσοφία "love of wisdom"	the study of truths underlying all knowledge and being
biology	βίου "life's"	the study of life
biochemistry	βίου "life's"	the chemistry of living matter
biography	βίου "life's"	a written account of a person's life
gubernatorial	κυβερνήτης "guiding principle"	of or pertaining to a governor

Be sure that each derivative is echoed chorally and by individual students.

4. Ask the following questions:

   a. Give some examples of English words that involve onomatopoeia.

   b. What is a gubernatorial candidate?

   c. What is the Eucharist?

   d. What is the difference between biology and biochemistry?

   e. Name some books that are considered biographies.

   f. Where can you see examples of calligraphy?

   g. What is philosophy about?

   h. Why is life sometimes called ephemeral?

5. Show the appropriate visual cues and elicit all four Greek proverbs thus far presented.

6. Finish perhaps with the song γνῶθι σ᾽‿ἀυτον.

LESSON 5

Specific Objectives

1. To introduce the mechanics of programming.
2. To teach the reading and writing of derivatives presented in Lesson 4 and to review their meanings.
3. To review the percentage of English words of Greek origin.

Activities

1. Distribute the programmed text.
2. Ask the students to open to Frame 1. Explain that a mask will be needed in using the programmed text in order to cover the answers. Explain that a program is a valuable device for learning. The student is put on his honor to try to answer the question in each frame or perform the small task indicated as best he can.

In this Curriculum Guide whatever appears in the student programmed text will be indicated by a vertical black line on the left side of the page.

UNIT I Frame 1 - Welcome to the study of Greek! You are now using a programmed text. In using this programmed text you will need an index card or a piece of cardboard to cover up the right-hand column where answers will sometimes appear. Sometimes in a frame you will be asked to answer a question. In some frames you will be asked to perform a small task. In this frame your small task is to find an index card or piece of cardboard with which to cover up the right-hand column.	
Frame 2 - The theory behind programmed learning is that you learn faster if you solve many easy problems and know right away whether you are right or wrong. But you would get no practice in solving problems if you were to see the answer----(before/after) you replied.	Answer - before

Frame 3 - If you find that you cannot answer a question it means that you have probably missed something in one of the earlier frames. Therefore, what should you do if you cannot answer a question?	Answer - Go back a few frames. As a last resort look at the answer and review the entire frame.
Frame 4 - Let's talk a little now about the English derivatives from Greek that we have been studying. About what percentage of English words come from Greek?	Answer - 10%
Frame 5 - When one considers purely technical and scientific words as an integral part of the English language the percentage of words of Greek origin----(increases/decreases).	Answer - increases
Frame 6 - English words like "meow", "bow-wow", "cuckoo" and "bang" are all examples of -----.	Answer - onomatopoeia
Frame 7 - The English word onomatopoeia is connected with the Greek word which means ----.	Answer - name
Frame 8 - A Christian religious rite of thanksgiving is called ----.	Answer - the Eucharist
Frame 9 - The English word eucharist comes from a Greek word which means ----.	Answer - "I thank you"
Frame 10 - The study of life and living things is called ----.	Answer - biology
Frame 11 - The chemistry of living matter is called ----.	Answer - biochemistry
Frame 12 - A written account of a person's life is called ----.	Answer - biography
Frame 13 - The artistic and beautiful handwriting of the monks of the Middle Ages is sometimes called ----.	Answer - calligraphy

Frame 14 - The three English words biology, biochemistry, and biography share a common Greek root, namely, the Greek word which means ----.	Answer - "life" or "life's"
Frame 15 - An English word meaning "of a governor" or "pertaining to a governor" is the word ----.	Answer - gubernatorial
Frame 16 - The English word gubernatorial comes from a Greek word meaning ----.	Answer - "guiding principle"
Frame 17 - The Greek author Aristotle wrote much about the study of truths that underlie all knowledge and all existence. In a word, what did Aristotle write about?	Answer - philosophy
Frame 18 - Governor Rockefeller of New York has been elected to the governorship of his state three times. Therefore three times he was a ---- candidate.	Answer - gubernatorial
Frame 19 - An English word derived from Greek which means "short-lived" is ----.	Answer - ephemeral
Frame 20 - The Greek author Plutarch has written accounts of the lives of various Greeks and Romans. Such accounts are called ----.	Answer - biographies
Frame 21 - Forming a name or word by imitating a sound associated with the thing designated is called ----.	Answer - onomatopoeia
Frame 22 - A person who studies plants and animals is called a ----.	Answer - biologist
Frame 23 - A person who studies the chemical elements that make up plants and animals is called a ----.	Answer - biochemist
Frame 24 - In some Christian denominations people give thanks at a service called ----.	Answer - the Eucharist
Frame 25 - Pronounce aloud each of the following English derivatives: onomatopoeia, eucharist, philosophy, biology, biochemistry, biography, gubernatorial	

Frame 26 - In your Greek notebook at the top of a page write the heading Word Study, then divide the page into three columns. Head the left column English Word. The middle column should be headed Greek Root. The right column should be headed Meaning of the English Word. The page should look something like this:

WORD STUDY

English Word	Greek Root	Meaning of the English Word

Frame 27 - In the left-hand column copy each of the English derivatives listed in Frame 25. Leave the middle column blank. You will fill it in after you learn to write Greek. Fill in the third column with the meaning of the English word.

3. The teacher might ask the students to review Frames 1-27 for homework.

LESSON 6 [Unit Review]

Specific Objectives

1. To review what Classical Greek is and why it is important to modern American students.

2. To review the following dialogue:

A. καλ᾿ ἡμέρα.

B. καλ᾿ ἡμέρα.

A. τὸ ὄνομά μοῦ ἐστι κύριος (κυρία) ——.
τί ἐστιν τὸ ὄνομά σου;

B. τὸ ὄνομά μοῦ ἐστι ——.

A. ποῦ ἐστιν ἡ Ἑλλάς;

B. ἡ Ἑλλὰς ἐστιν ἐν τῇ Εὐρώπῃ.

A. εὐχαριστῶ καὶ χαίρετε.

B. χαῖρε.

Activities

1. Start class by going through the Greek dialogue listed in the Specific Objectives.
2. Have the students proceed through the following frames in the programmed text:

Frame 28 - You are now using a programmed text. You should cover up the right hand column with a mask, that is, with an index card or a piece of cardboard.	
Frame 29 - The new language you are now learning is called Greek or sometimes ------ Greek.	Answer - Classical (or Ancient)
Frame 30 - Some of the world's greatest literature is written in Classical Greek. Classical Greek culture and civilization reached its height about ----- years ago.	Answer - 2400

Frame 31 - Is the Modern Greek language exactly the same as the Classical Greek used 2400 years ago?	Answer - no
Frame 32 - The Modern Greek language is spoken today by about 10 million people living mainly in three countries: Greece, Cyprus, and Turkey. Some people of Greek background in the United States speak Modern Greek, and there are radio programs broadcast in Modern Greek in the United States. Although Modern Greek and Classical Greek are not identical they are ------.	Answer - similar to each other
Frame 33 - Through your study of Greek you will see how our culture and civilization grew out of the past. You will also read selections from the great masterpieces of Greek ------ .	Answer - literature
Frame 34 - Through Greek you will learn about a fascinating people who lived thousands of years ago. You will see how these people have influenced modern civilization in such areas as art, architecture, government, -----, ------, and ------ .	Answer - law, medicine, religion, mythology, and literature (Any 3 of the above answers would be correct)
Frame 35 - Many English words come from Greek. Through Greek your English vocabulary will ------ .	Answer - grow or improve
Frame 36 - Your knowledge of how English works will also improve through your study of Greek. Contrasting one language with another ------ your knowledge of both.	Answer - improves
Frame 37 - Learning Greek can be a very exciting and enjoyable experience. However, you must study, pay close attention during class, and use this -------- text properly.	Answer - programmed

3. If the class is working silently on the frames the teacher might move about the room to help individual students. Or the frames might be done in lock step with the teacher calling on individual students to read aloud and answer.

4. Finish class by practicing the dialogue.

LESSON 7 [Unit Review]

Specific Objectives

1. To review the following Greek proverbs and the background on each:

   γνῶθι σαὐτόν
   μηδὲν ἄγαν
   φιλοσοφία βίου κυβερνήτης
   εἷς ἀνὴρ οὐδεὶς ἀνήρ

2. To review the following English derivatives:
   ephemeral, calligraphy, onomatopoeia, eucharist, philosophy, biology, biochemistry, biography, gubernatorial.

Activities

1. Have the students sing γνῶθι σαὐτόν
2. Have the students proceed through the following frames of the programmed text. Students who finish the frames ahead of the others might be asked to write an essay on their favorite Greek proverb. In the essay they might apply the proverb to modern life or explain why it is their favorite proverb. Do Frames 38-41 in lock step.

Frame 38 - Say the Greek proverb which means in English "Know thyself."	
Frame 39 - Say the Greek proverb which means in English "Nothing in excess."	
Frame 40 - Say the Greek proverb which means in English "The love of wisdom is life's guiding principle."	
Frame 41 - Say the Greek proverb which means in English "One man is no man."	
Frame 42 - The proverb "Know thyself" was supposed to have first been spoken by a philosopher who lived around the 6th century B.C. in Asia Minor. The philosopher's name was ---- .	Answer - Thales
Frame 43 - There were many Greek cities and settlements in Asia Minor. Asia Minor is roughly the equivalent of the modern country of ----- .	Answer - Turkey

Frame 44 - The proverb of Thales was carved on the walls of Apollo's temple at Delphi. Where is Delphi?	Answer - Central Greece. The ancients thought it was located at the very center of the world.
Frame 45 - At Delphi there lived a kind of prophetess or fortuneteller who supposedly got her information from communicating with the god Apollo. This prophetess or fortuneteller was called the ----- of Apollo.	Answer - oracle
Frame 46 - In ancient times generals, kings, emperors, and other important people visited Delphi to get the advice of the ---- of Apollo.	Answer - oracle
Frame 47 - The Greek proverb which means "Nothing in excess" was carved on the walls of -----------.	Answer - Apollo's temple at Delphi
Frame 48 - The Greek proverb which means "The love of wisdom is life's guiding principle" can also mean ------- .	Answer - "Philosophy is life's guiding principle" or "The pursuit of wisdom is life's guiding principle."
Frame 49 - In general it can be said that the Greeks ----- (liked/disliked) intellectual pursuits.	Answer - liked
Frame 50 - The Greek word which means "philosophy" can also mean "the love of wisdon" and the "pursuit of wisdom." This fact indicates that there ---- (is/is not) a one-to-one equivalency between foreign words and English words.	Answer - is not
Frame 51 - What is Phi Beta Kappa?	Answer - A national honorary society with chapters in certain colleges and universities.

Frame 52 - This honorary society takes its name from the first letters of each word in the Greek proverb that means in English ------ .	Answer - "The love of wisdom is life's guiding principle."
Frame 53 - Many fraternities and sororities take their names from ------ .	Answer - Greek letters
Frame 54 - The Greek proverb which means "One man is no man" reflects the Greek belief that one man is largely ------ (independent of/dependent on) other men.	Answer - dependent on
Frame 55 - True or false: The Greeks were so conscious of the importance of unity that they spent most of their history as a single united country.	Answer - false
Frame 56 - Explain the underlined word in the following sentence: Human life is a very ephemeral thing.	Answer - short
Frame 57 - Explain the underlined word: Monks in the Middle Ages were experts at calligraphy.	Answer - beautiful hand-writing or script
Frame 58 - Explain the underlined word: Biochemistry is a fascinating subject.	Answer - the study of the chemical makeup of plants and animals
Frame 59 - Explain the underlined word: "Meow" is an example of onomatopoeia.	Answer - adapting sound to sense
Frame 60 - Explain the underlined word: The priest spoke about the Eucharist.	Answer - a thanksgiving rite
Frame 61 - Explain the underlined word: The gubernatorial election was finished.	Answer - for the governorship
Frame 62 - Explain the underlined word: One of the subjects that college students take is philosophy.	Answer - the study of the truths underlying knowledge and being

Frame 63 - Plutarch has written biographies of famous Greeks and Romans.	Answer - accounts of their lives
Frame 64 - Copy each of the following derivatives several times on scrap paper. Learn to spell each word: onomatopoeia, eucharist, philosophy, biology, biochemistry, biography, gubernatorial, ephemeral, calligraphy.	
Frame 65 - The following are the items you should have learned in this unit. If you are unsure of any of these review your programmed text or ask your teacher for help: a. The Greek dialogue in which you say hello, give your name in a sentence, tell where Greece is, and say goodbye. b. Four Greek proverbs and the background on each. c. What Classical Greek is. d. Why Greek is important. e. The English derivatives listed in Frame 64. f. How to use the programmed text.	

UNIT II

THE GEOGRAPHY OF THE GREEK WORLD

AN OVERVIEW OF MATERIAL TO BE TAUGHT IN THIS UNIT:

1. The names and locations of some of the important places in Greece and the Mediterranean
2. Sententiae relating to geography
3. Basic vocabulary pertaining to geographical configurations
4. The importance of geography in the shaping of Greek history and culture
5. English words connected with some of the Greek lexical items taught

LESSON 1

Specific Objectives

1. To teach the following dialogue:

A. καλ᾽‿ἡμέρα.	A. Hello!
B. καλ᾽‿ἡμέρα.	B. Hello!
A. ποῦ ἐστιν ἡ Ἑλλάς;	A. Where is Greece?
B. ἡ Ἑλλάς ἐστιν ἐν τῇ Εὐρώπῃ.	B. Greece is in Europe.
A. ποῦ αἱ Ἀθῆναί εἰσιν;	A. Where is Athens?
B. αἱ Ἀθῆναι ἐν τῇ Ἑλλάδι εἰσίν.	B. Athens is in Greece.
A. ἔστιν αἱ Ἀθῆναι πόλις;	A. Is Athens a city?
B. ναί. αἱ Ἀθῆναί ἐστι πόλις.	B. Yes, Athens is a city.
A. ἔστιν ἡ Κρήτη πόλις;	A. Is Crete a city?
B. οὔχ. ἡ Κρήτη ἐστὶ νῆσος.	B. No, Crete is an island.

2. To point out the places mentioned on the map.

Activities

1. Tell the students that today they are going to begin to learn about the geography of the Greek world.
2. Direct part A of the dialogue to the whole class. Supply part B where necessary and have the students echo 7 or 8 times. Try to indicate the meaning where possible with gestures or by pointing to the map. However, where necessary tell the class the meaning in English.
3. Direct part A of the dialogue to the whole class and elicit part B from the whole class without first supplying it. Supply part B where necessary and have the class repeat. Repeat this process 7 or 8 times.
4. Direct part A of the dialogue to an individual student and elicit part B without first supplying it. Supply part B where necessary and have the student repeat. Try this same process with 7 or 8 students.

5. Have one student say part A to a second student and have the second student say part B. Prompt where necessary. Repeat this process 7 or 8 times.
6. A possible homework assignment is drawing a map of Greece and the surrounding area and labeling Athens, Crete, Greece, and Europe.

LESSON 2

Specific Objectives

1. To review the dialogue presented in Lesson 1.
2. To introduce the following question with various answers:

τίς ἡ χώρα ἐστίν;	What land is this?
ἡ Ἑλλάς ἐστιν.	This is Greece.
ἡ Αἴγυπτός ἐστιν.	This is Egypt.
ἡ Περσίς ἐστιν.	This is Persia.
ἡ φοινίκη ἐστίν.	This is Phoenicia.
ἡ Ἀσία ἐστίν.	This is Asia.
ἡ Μακεδονία ἐστίν.	This is Macedonia.

3. To point out the location of other lands the Greeks knew.

Activities

1. Go through the dialogue presented in Lesson 1. Elicit answers first in chorus and then from individuals. Prompt where necessary. Use map as needed.
2. Point to Greece on the map. Ask τίς ἡ χώρα ἐστίν; supply the answer ἡ Ἑλλάς ἐστιν. Do this several times. Then elicit the answer from the class as a whole. Repeat the process 7 or 8 times. Then elicit the answer from 7 or 8 individuals.
3. Repeat the process indicated in Activity #2 for teaching ἡ Αἴγυπτός ἐστιν, ἡ Περσίς ἐστιν, ἡ φοινίκη ἐστίν, ἡ Ἀσία ἐστίν, and ἡ Μακεδονία ἐστίν.
4. Explain that the world the Greeks knew was much smaller than the world we know today; that the Greeks' contact with other lands was primarily through seafaring activities. The Greeks, unlike the Romans who were a land-centered people, were at home on the sea and carried on trade or made war with Persia, Phoenicia and other Eastern neighbors. (If the teacher feels that the class is ready, he might expand on topics such as the Trojan War and the Persian War.) In this way the Greeks found out about new lands and cultures.

5. A possible homework assignment is drawing a map of Greece and the other countries mentioned in this lesson and labeling in English the following places: Greece, Egypt, Persia, Phoenicia, Asia, Macedonia.

6. If time permits review the new dialogue.

LESSON 3

Specific Objectives

1. To review the dialogue presented in Lesson 2.
2. To introduce the following question with various answers:

τίς ἡ πόλις αὕτη ἐστίν;	What city is this?
αἱ Ἀθῆναί εἰσιν.	This is Athens.
ἡ Σπάρτη ἐστίν.	This is Sparta.
ἡ Τροία ἐστίν.	This is Troy.
οἱ Δελφοί εἰσιν.	This is Delphi.
αἱ Μυκῆναί εἰσιν.	This is Mycenae.
ἡ Κόρινθός ἐστιν.	This is Corinth.

3. To develop the concept of the city-state and its relationship to Greek political and cultural life.

Activities

1. Go through the dialogue presented in Lesson 2. Elicit answers first in chorus and then from individuals. Prompt where necessary. Use map as guide.
2. Point to various cities mentioned in dialogue. Ask τίς ἡ πόλις αὕτη ἐστίν; supply the answer αἱ Ἀθῆναί εἰσιν. Do this several times. Then elicit answer from the class as a whole. Repeat the process 7 or 8 times. Then elicit the answer from 7 or 8 individuals.
3. Repeat the process indicated in Activity #2 for teaching ἡ Σπάρτη ἐστίν, etc.
4. Explain that Greece is a beautiful country; a land full of contrasts: (mountains, plains, seacoast); that its beauty inspired many of its artists and writers. Explain how the ruggedness of the terrain divided the country into small units. Many of these small units became city-states. Ask what the Greek word for city is. Supply polis if necessary. Tell them that the polis was more than a city; it was actually a small independent state (i.e., a city-state).

Ask the students if they know English words that sound as though they might come from polis. If necessary supply political, politics, politicians, metropolis, and Indianapolis.

5. Tell students that of the places mentioned in the dialogue Athens, Sparta, and Corinth were important city-states. Athens was a leading cultural center which gave birth to the concept of democracy. Sparta's government was based on military force. Corinth was an important center of sea trade because of its location. As mentioned before, the oracle of Apollo was at Delphi. Mycenae is the site of a very ancient Greek civilization. Troy, also called Ilium, gave its name to Homer's *Iliad*. The *Iliad* retells the story of the war between the Greeks and the Trojans which resulted in the fall of Troy.

6. Possible homework assignment: Have students draw a map of Greece and label in English the following places: Athens, Sparta, Troy, Delphi, Mycenae, Corinth.

7. If time permits review the new dialogue.

LESSON 4

Specific Objectives

1. To review some of the new utterances presented thus far in this unit.
2. To introduce the following questions with various answers.

τίς ἡ νῆσος αὕτη ἐστίν;	What Island is this?
ἡ Κρήτη ἐστίν.	This is Crete.
ἡ Δῆλός ἐστιν.	This is Delos.
ἡ Ἰθάκη ἐστίν.	This is Ithaca.
ἡ Σικελία ἐστίν.	This is Sicily.
ἡ Κύπρος ἐστίν.	This is Cyprus.

3. To show the location of these islands and their significance in the Greek world.

Activities

1. Go through the following dialogue based on the first three lessons of this unit. Elicit answers collectively, then from individuals. Prompt if necessary. Use map as necessary.

A. καλ᾽ ἡμέρα.	A. Good day.
B. καλ᾽ ἡμέρα.	B. Good day.
A. ποῦ ἐστιν ἡ Ἑλλάς;	A. Where is Greece?
B. ἡ Ἑλλάς ἐστιν ἐν τῇ Εὐρώπῃ.	B. Greece is in Europe.
A. ποῦ αἱ Ἀθῆναί εἰσιν;	A. Where is Athens?
B. αἱ Ἀθῆναι ἐν τῇ Ἑλλᾶδι εἰσίν.	B. Athens is in Greece.
A. ἔστιν αἱ Ἀθῆναι πόλις;	A. Is Athens a city?
B. ναί. αἱ Ἀθῆναί ἐστι πόλις.	B. Yes. Athens is a city.
A. ἔστιν ἡ Κρήτη πόλις;	A. Is Crete a city?
B. οὔχ. ἡ Κρήτη ἐστὶ νῆσος.	B. No. Crete is an island.

At this point the map is employed:

A. τίς ἡ χώρα ἐστίν;	A. What place is this?
B. ἡ Περσίς ἐστιν.	B. This is Persia.
A. τίς ἡ πόλις αὕτη ἐστίν;	A. What city is this?
B. ἡ Σπάρτη ἐστίν.	B. This is Sparta.

2. Point to Crete on the map. Ask τίς ἡ νῆσος αὕτη ἐστίν; supply the answer ἡ Κρήτη ἐστίν. Do this several times collectively and individually. Then elicit answer from class as a whole. Repeat process 7 or 8 times. Then elicit the answer from 7 or 8 individuals.

3. Repeat the process indicated in Activity #2 for eliciting ἡ Δῆλός ἐστιν, ἡ Ἰθάκη ἐστίν, ἡ Σικελία ἐστίν, ἡ Κύπρος ἐστίν.

4. Tell class that Greek islands have made many contributions to Greek civilization. Included in this lesson are some of the more important islands. Delos was important as the home of Apollo, the god of inspiration, music and light. Ithaca was the home of Odysseus, the hero of Homer's ODYSSEY. Sicily was the site of Greek colonies and was part of an area called Magna Graecia which means Greater Greece in Latin. Crete was the home of the Minotaur, a mythological monster - half bull and half man. Peloponnese means, in Greek, Pelops' island. Elicit from class the Greek word for island. If necessary, supply νῆσος. It is called Pelops' island because King Pelops was the legendary founder of this section of Greece.

5. Possible homework assignment: scramble all proper names learned in this unit and have students make a chart grouping countries, cities and islands.

6. If time permits, review the new dialogue.

LESSON 5

Specific Objectives

1. To review the new dialogue presented in Lesson 4.
2. To introduce the following dialogue:

A. εἰσὶ θάλατται ἐν τῇ Ἑλλάδι;	A. Are there seas in Greece?
B. ναί. ἐν τῇ Ἑλλάδι θάλατταί εἰσιν.	B. Yes. In Greece there are seas.
A. εἰσὶ ποταμοὶ ἐν τῇ Αἰγύπτῳ;	A. Are there rivers in Egypt?
B. ναί. ἐν τῇ Αἰγύπτῳ ποταμοί εἰσιν.	B. Yes. In Egypt there are rivers.
A. ποῦ ἐστιν ὁ Νεῖλος ποταμός;	A. Where is the Nile river?
B. ὁ Νεῖλος ποταμός ἐστιν ἐν τῇ Αἰγύπτῳ.	B. The Nile river is in Egypt.
A. ἔστιν ὄρη ἐν τῇ Ἑλλάδι;	A. Are there mountains in Greece?
B. ναί. ἐν τῇ Ἑλλάδι ὄρη ἐστίν.	B. Yes. In Greece there are mountains.

3. To complete our discussion of Greek geography by locating these prominent mountains, rivers, and seas.

Activities

1. Review the dialogue presented in Lesson 4. Elicit answers first in chorus then from individuals. Prompt where necessary. Use homework maps as guide.
2. Point to the various geographical features mentioned in the dialogue supplying both questions and answers. Have students echo 7 or 8 times. Direct part A to class; elicit part B. Prompt where necessary. Then direct to individual students 7 or 8 times. Have one student say A, another B. Do this 7 or 8 times.
3. Explain to the students that Greece is a country of many mountains, but few large rivers. Mt. Olympus was believed to be the home of the gods; Mt. Parnassus, the home of the muses. The muses were nine Greek goddesses, each guiding a different field of art and learning; e.g., Clio was the muse of history. (Teacher may expand on this discussion, if appropriate for class level.) Our word music is derived from the Greek word for muse.

4. We have already seen, in Lesson 2, how important seafaring was to the Greeks. The Ionian Sea, between Greece and Italy was named after Io, a young girl loved by Zeus, the king of the gods, who chased her over all the earth. One of the places crossed by Io was the sea to which she gave her name.

   An island already studied, Delos, lies in the middle of the Aegean Sea and was therefore an important center, since it was surrounded by three continents. Ask the students the names of these continents. (Asia, Europe, Africa.) Supply answers if necessary.

5. If time permits, review dialogue.

6. Possible homework assignment: Give the students a list - Delos, Parnassus, Crete, Olympus, Ithaca, Sicily, Peloponnese - to locate accurately on their maps.

LESSON 6

Specific Objectives

1. To review the dialogue in Lesson 5.

2. To introduce the following sententiae:

a. θάλαττα, θάλαττα. The sea, the sea. Xenophon.
b. πάντα ῥεῖ. All things flow. Heraclitus

3. To introduce English derivatives connected with the Greek utterances learned: thalassocracy, thalassography Polynesia, hippopotamus, Mesopotamia, political, metropolis, oread.

4. To review sententiae from the previous unit.

Activities

1. Have students refer to a map. Review Lesson #5 dialogue using map as guide. Elicit answers first in chorus, then from individuals. Prompt where necessary.

2. Hold up visual cue. Have the class repeat θάλαττα, θάλαττα 7 or 8 times. The visual cue is a picture of the sea.
Tell the students that this lesson contains two quotations which the Greeks used and which reflected their outlook on life. The first saying came from the writings of Xenophon, an Athenian soldier-historian of the 5th centruy B.C. The quotation, "The sea, the sea", comes from Xenophon's *Anabasis*, one of the best real-life adventure stories ever written. The *Anabasis*, which means The March Up-Land describes an expedition against the Persian king, Artaxerxes, by his brother, Cyrus. Xenophon joined Cyrus and 10,000 hired soldiers for the long march into the heart of Asia. In the first major battle, Cyrus was killed, and much of the responsibility for the safe return of the Greeks fell upon Xenophon's shoulders. Instead of retracing their steps, the Greeks turned north toward the sea. After much suffering and many deaths, the Greeks reached the mountains which they hoped would be the last barrier between themselves and home. Imagine the great joy they must have felt, after their exhausting march of many months by land, when they shouted θάλαττα, θάλαττα knowing that the sea would bring them home.

3. Hold up visual cue for πάντα ῥεῖ (a sailboat plus a clock). Say πάντα ῥεῖ and have class repeat 7 or 8 times.

The second quotation comes from the writings of Heraclitus, a Greek scientist-philosopher of the 6th century B. C. His idea, expressed by the words πάντα ῥεῖ "all things flow", is that life flows on, like a river. And just as the current of a river continually moves on in one direction, so time too never stands still nor is it reversed.

These two expressions show how the lives of the Greeks were influenced by their contact with the sea. They no doubt felt about the sea and its changing moods the same way the American poet Walt Whitman did when he wrote these lines:

> Howler and scooper of storms! capricious and dainty sea!
> I am integral with you — I too am of one phase, and of all phases.

4. Derivative study: See that each word is individually and collectively pronounced.

thalassocracy	θάλαττα - sea	ruling the sea
thalassography	θάλαττα - sea	writings about the sea
Polynesia	νῆσος - island	name for a group of islands
hippopotamus	ποταμός - river	name given to a large water-animal (lit.: water-horse)
Mesopotamia	ποταμός - river	a country between the Tigris and Euphrates Rivers (lit.: between two rivers)
political	πόλις - city	relating to government
metropolis	πόλις - city	a large city
oread	ὄρη - mountains	a mountain spirit

5. Questions related to derivation:

a. What country was at one time a thalassocracy?

b. What does the ending of the name Micronesia mean?

c. What is meant by "the metropolitan area"?

   d. Do you think hippopotamus is a good name for the animal so-called? Why?

   e. What are political parties? What did the word politics mean to the ancient Greeks?

   f. What do the words calligraphy and thalassography have in common?

   g. Do you know what oreads were believed to be?

6. Review through the visual cues the sententiae of the previous unit.

7. Then have class chant in unison (same rhythm as Humpty-Dumpty). Let them listen to this on Tape B.

θάλαττα, θάλαττα.
πάντα ῥεῖ.
θάλαττα, θάλαττα.
πάντα ῥεῖ.
θάλαττα, θάλαττα. πάντα ῥεῖ.
θάλαττα, θάλαττα. πάντα ῥεῖ.

8. Homework assignment: Use each of the derivatives in a sentence.

LESSON 7

Specific Objectives

1. To review sententiae from Lesson 6.
2. To review the geographical information introduced in this unit.

Activities

1. Review the sententiae rhyme from Lesson 6. Have 7 or 8 students recite rhyme. Then in chorus, repeat 7 or 8 times. Prompt where necessary.
2. Introduce films:

   Greece: The Land the The People #1413

   On Mediterranean Shores #2468

   The Mediterranean World #3393

   Introduce the films by saying that they summarize some of the things that have been said about the geography of the Greek world. After the films have been shown, ask the students which film (or films) reflects most accurately the geographical knowledge that we have learned, and why? Ask which film least reflects this, and why? Ask what the three films have in common? Ask which film was most effective and why? Ask which was least effective, and why? (Continue the discussion as time and interest, allow.)

LESSON 8 [Unit Review]

Specific Objectives

To review all the geography taught in Unit 2.

Activities

Have students work through the following frames of the programmed text:

Frame 1 - We are now going to concentrate on Greek geography. Greece is a land of many seacoasts, plains, and ----.	Answer - mountains
Frame 2 - Two seas found near Greece are the Ionian Sea and the ---- Sea.	Answer - Aegean
Frame 3 - The --- tended to divide the Greeks into small communities.	Answer - rugged terrain
Frame 4 - Crete is an ---- of Greece.	Answer - island
Frame 5 - Sparta, Athens and --- are large cities in Greece.	Answer - Corinth
Frame 6 - The Nile River is in ----.	Answer - Egypt
Frame 7 - Mt. Parnassus and ---- are mountains in Greece.	Answer - Mt. Olympus
Frame 8 - Apollo's oracle was located at ----.	Answer - Delphi
Frame 9 - ---- was the home of Odysseus.	Answer - Ithaca
Frame 10 - Some city-states were Athens, Corinth, and ----.	Answer - Sparta

Frame 11 - The concept of democracy came from A----.	Answer - Athens
Frame 12 - In ---- the government was based on military strength.	Answer - Sparta
Frame 13 - An important city of commerce was C----.	Answer - Corinth
Frame 14 - Apollo's birthplace was on the island of ----.	Answer - Delos
Frame 15 - A story of the war between Greeks and Trojans is THE ILIAD. It took place at ---- which is also called ----.	Answer - Troy - Ilium
Frame 16 - Corinth was an important site for trade because of its ----.	Answer - Location, position
Frame 17 - The city which is the site of a great ancient civilization is M-----.	Answer - Mycenae
Frame 18 - On the island of Crete a mythological monster lived. It was called the ----.	Answer - Minotaur
Frame 19 - The southern part of Greece, named after an early king, the founder of this area, is the ----.	Answer - Peloponnese
Frame 20 - Delphi and Delos were places associated with the God ----.	Answer - Apollo
Frame 21 - There was many Greek colonies in Sicily and in southern I - - - - -.	Answer - Italy
Frame 22 - Two of Greece's neighbors to the east were P----- and P----.	Answer - Phoenicia and Persia
Frame 23 - Two mountains in Greece are Mt. Olympus and ----.	Answer - Mt. Parnassus
Frame 24 - The home of the Muses was thought to be ----.	Answer - Parnassus

Frame 25 - Clio was the muse of ----.	Answer - History
Frame 26 - A girl who was chased by Zeus over many lands and seas was ----.	Answer - Io
Frame 27 - Delos is situated in the middle of the ---- sea.	Answer - Aegean

LESSON 9 [Unit Review]

Specific Objectives

To review all derivatives taught in this unit.

Activities

1. Tell the students they are now going to play the motto game, using the quotations learned in this unit. (See Unit I, Lesson 3 for directions on this game.)

2. Have the students open the programmed text to the following frames. Have them begin it silently in class and finish it for homework.

Unit 2 We are now going to work on derivatives. Frame 28 - When the British Empire controlled the seas it was a ----.	Answer - thalassocracy
Frame 29 - The ending of the word Polynesia shows that it is an area made up of many ---.	Answer - Islands
Frame 30 - The hippopotamus is so called because he was thought to be a ---- horse.	Answer - river
Frame 31 - In the word politics the Greek word for ---- is found.	Answer - city
Frame 32 - Scientific writings concerning the sea belong to a branch of study called ----.	Answer - thalassography
Frame 33 - A large city is called a ----.	Answer - metropolis
Frame 34 - Mesopotamia is so called because it is situated between two ----.	Answer - rivers
Frame 35 - The Greek expression meaning "everything ----" shows the ever-moving progress of time.	Answer - flows

Frame 36 - The Greek historian ---- marched up-country, with 10,000 hired soldiers, against the king of Persia.	Answer - Xenophon
Frame 37 - In the ANABASIS the 10,000 soldiers rejoiced when they reached ----.	Answer - the sea
Frame 38 - The Greek idea that everything is in a constant state of movement is expressed in English by the words: ---- ----.	Answer - everything flows
Frame 39 - The Greek scientist-philosopher who gave us the idea that all things flow was ----.	Answer - Heraclitus
Frame 40 - The name of Xenophon's history is the ----.	Answer - Anabasis
Frame 41 - The governing and management of a city is called ----.	Answer - politics
Frame 42 - In the march up-country after the death of Cyrus the Greeks headed in a ---- direction.	Answer - northern
Frame 43 - The Greeks whom Xenophon led felt their homecoming assured when they shouted the ----, the ----.	Answer - sea, sea.
Frame 44 - Xenophon lived in the ---- century B.C.	Answer - 5th
Frame 45 - Heraclitus lived in the ---- century B.C.	Answer - 6th
Frame 46 - The word music is derived from the Greek word for the nine ----.	Answer - muses
Frame 47 - An oread was a spirit that lived in the ----.	Answer - mountains
Frame 48 - The Ionian Sea takes its name from ----.	Answer - Io

LESSON 10 [Unit Review]

Specific Objectives

1. To review the sententiae presented in Unit I.

γνῶθι σεαυτόν.
μηδὲν ἄγαν.
φιλοσοφία βίου κυβερνήτης.
εἷς ἀνὴρ οὐδεὶς ἀνήρ.

2. To review the sententiae presented in this unit:

πάντα ῥεῖ.
θάλαττα, θάλαττα.

3. To review the lexical and structural items presented in this unit in the following terms:

νῆσός ἐστιν.
πόλις ἐστίν.
ὄρη ἐστίν.
ποταμός ἐστιν.
ἡ Κρήτη ἐστίν.
ἡ Ἀσία ἐστίν.
ἡ Αἴγυπτός ἐστιν.
ἡ Περσίς ἐστιν.
ἡ Φοινίκη ἐστίν.
ἡ Μακεδονία ἐστίν.
ἡ Σικελία ἐστίν.

ἡ Κύπρος ἐστίν.
ἡ Σπάρτη ἐστίν.
ἡ Κόρινθός ἐστιν.
αἱ Ἀθῆναί εἰσιν.
αἱ Μυκῆναί εἰσιν.
οἱ Δελφοί εἰσιν.
ἡ Τροία ἐστίν.
ἡ Ἰθάκη ἐστίν.
ἡ Δῆλός ἐστιν.

Activities

1. Start class with song

2. Play Tape B. Have group chorus the chant.

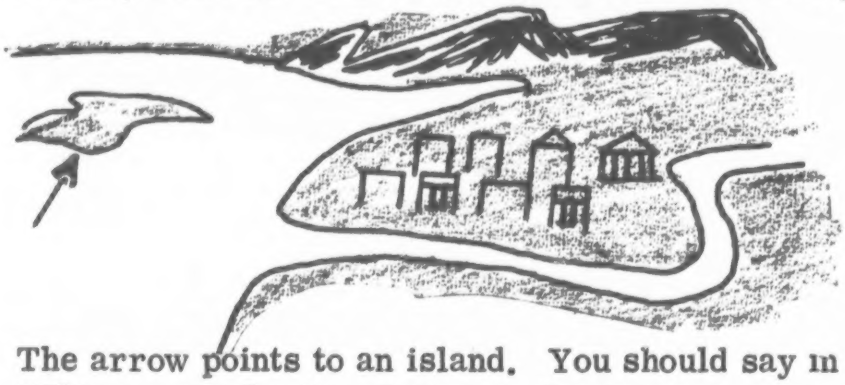
3. Have students begin the following frames in class. Tape recorder is to be employed. Frames may be repeated for homework but without tape recorder.

Frame 49 - Say aloud the Greek proverb from Heraclitus which means in English "All things flow".

Frame 50 - Say aloud the Greek quotation from Xenophon which means "The sea! The sea!"

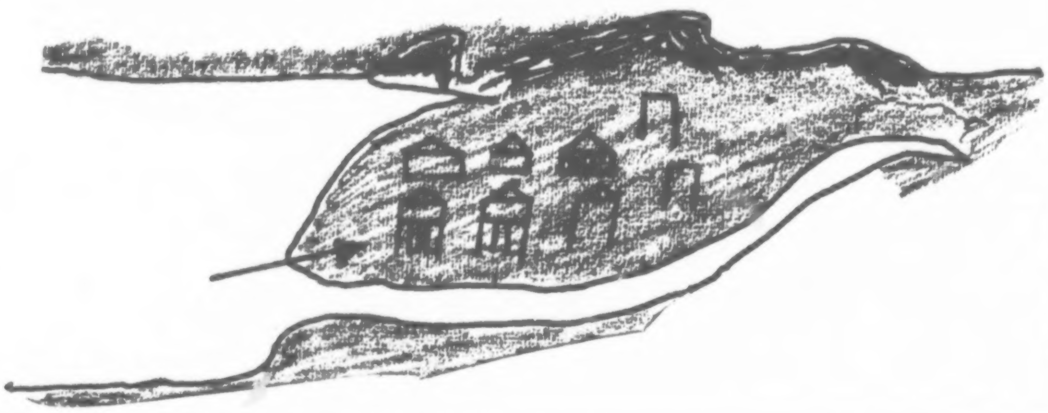
Frame 51 - In the following frames you will see a picture with arrows pointing to certain features.

Identify each one in a Greek sentence. For example:

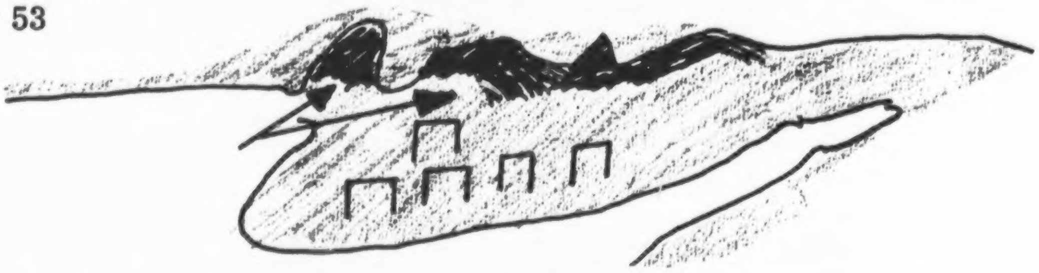


The arrow points to an island. You should say in Greek "This is an island". Listen to the correct answer on tape. Then repeat it and listen to it again.

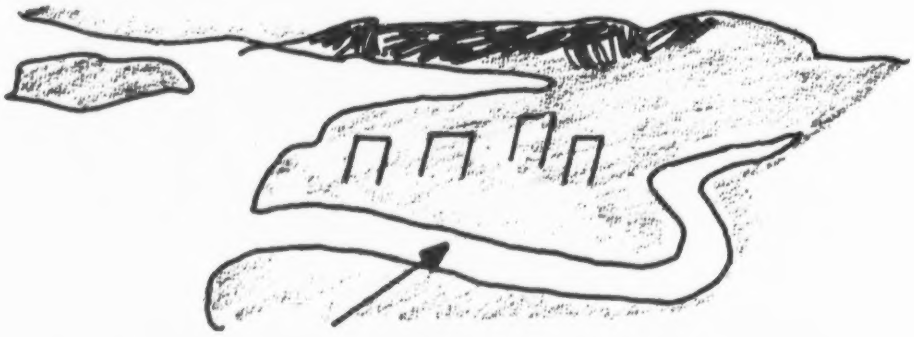
Frame 52



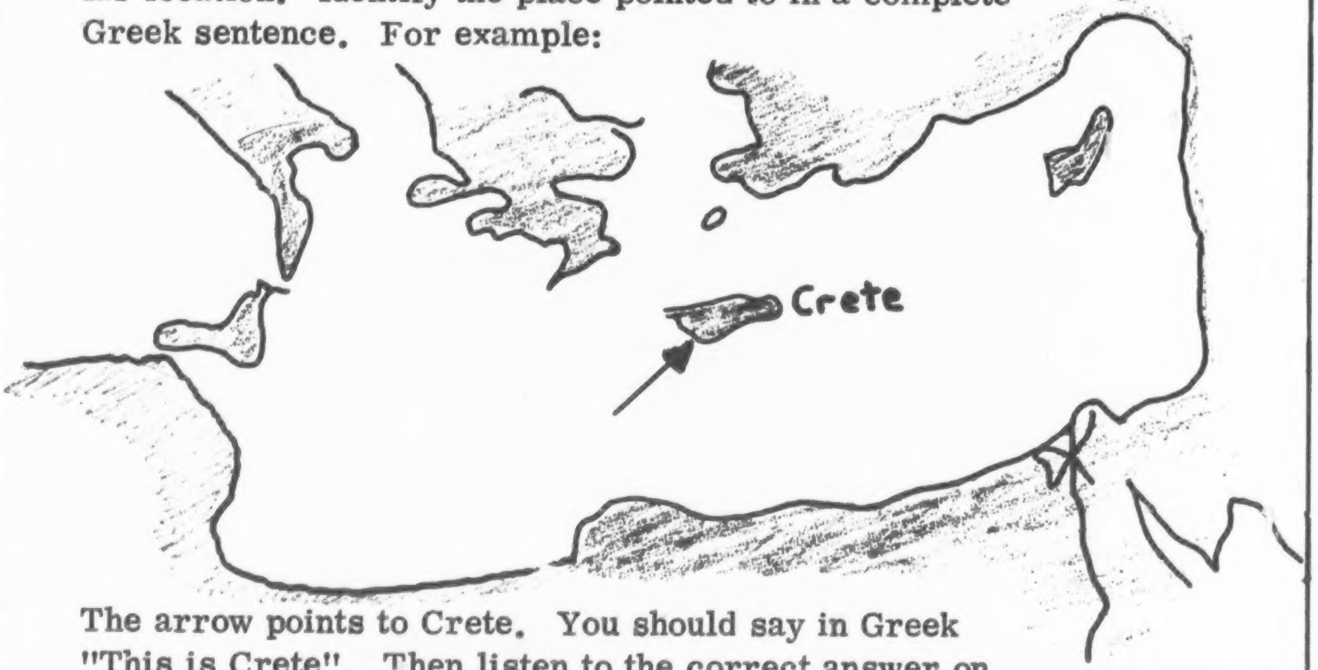
Frame 53



Frame 54

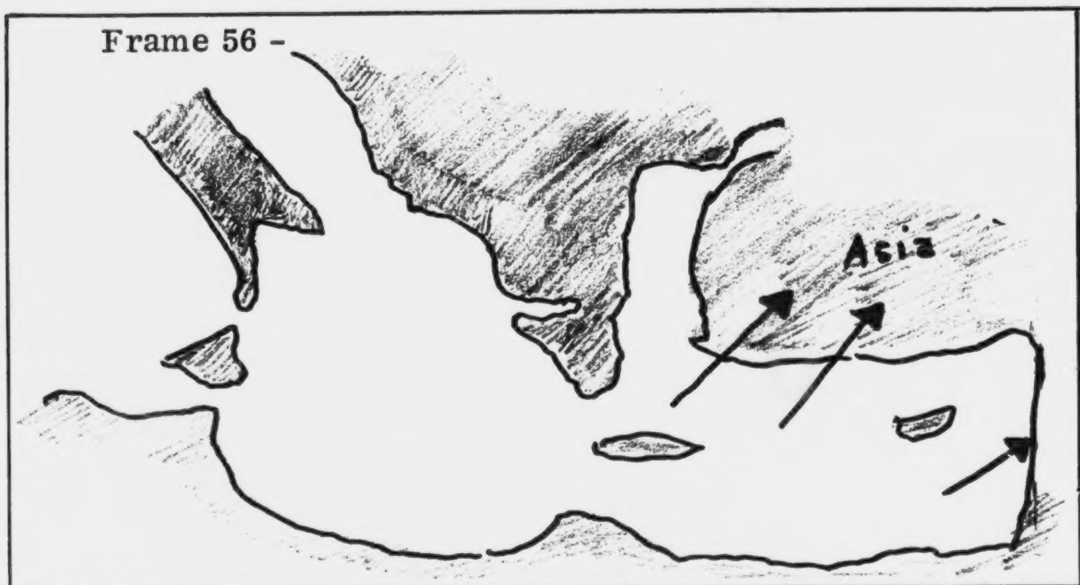


Frame 55 - In the following frames you will see a map of the Eastern Mediterranean. An arrow will point to a particular location. Identify the place pointed to in a complete Greek sentence. For example:

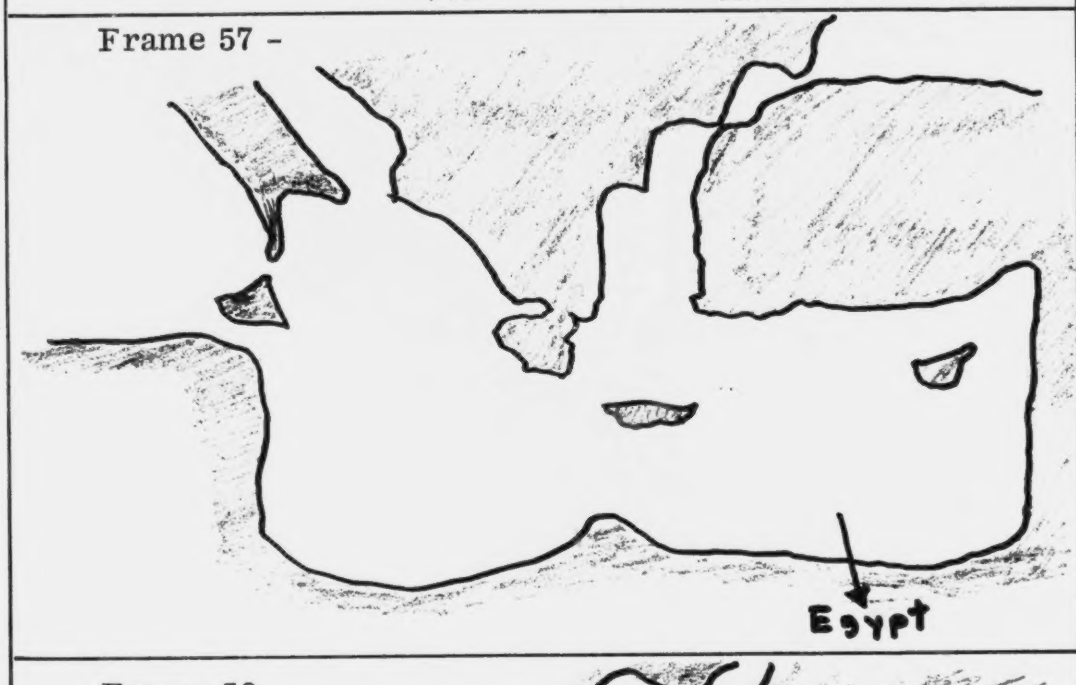


The arrow points to Crete. You should say in Greek "This is Crete". Then listen to the correct answer on tape. Repeat it and listen again.

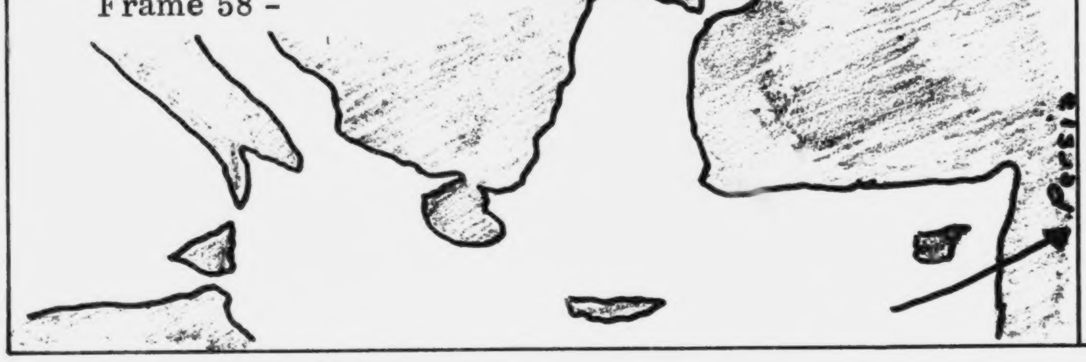
Frame 56 -



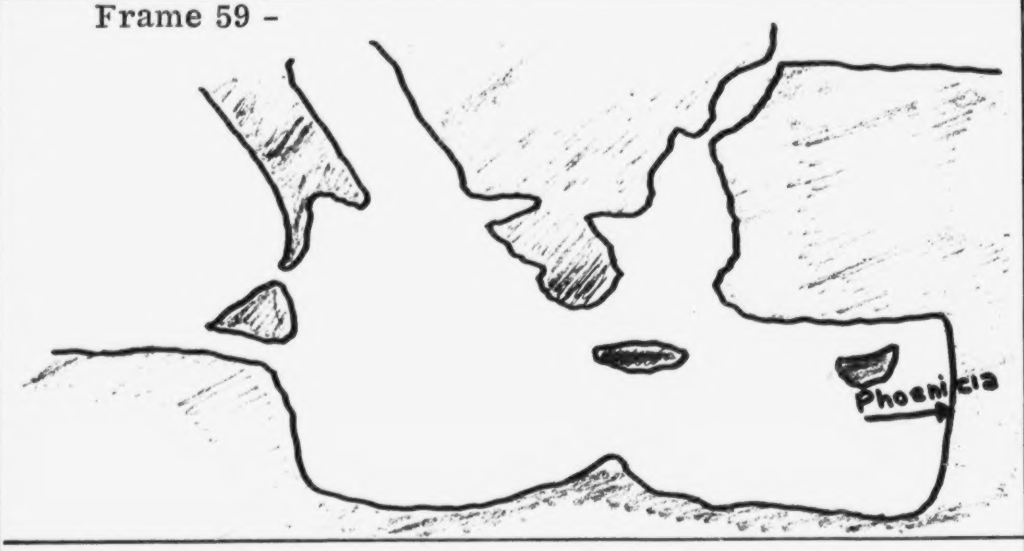
Frame 57 -



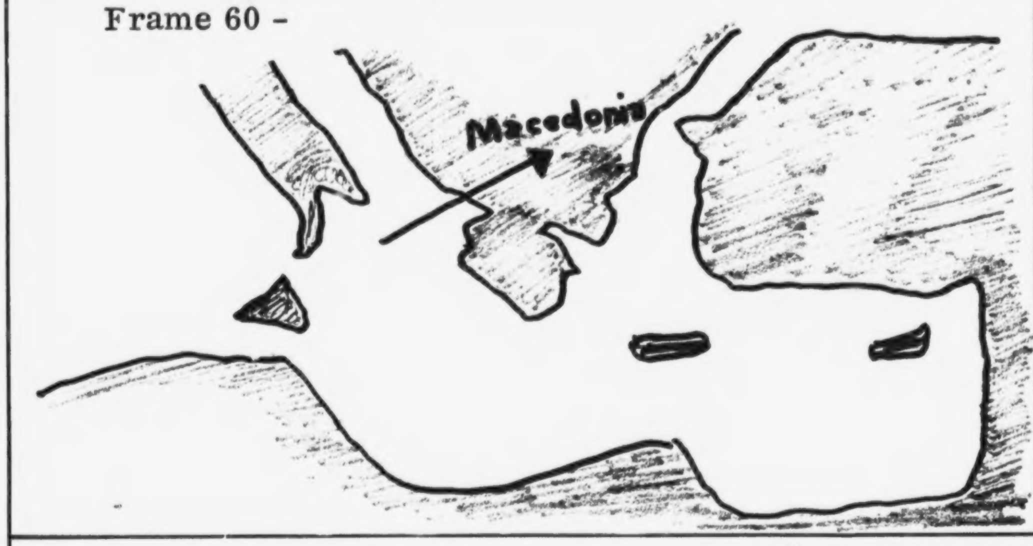
Frame 58 -



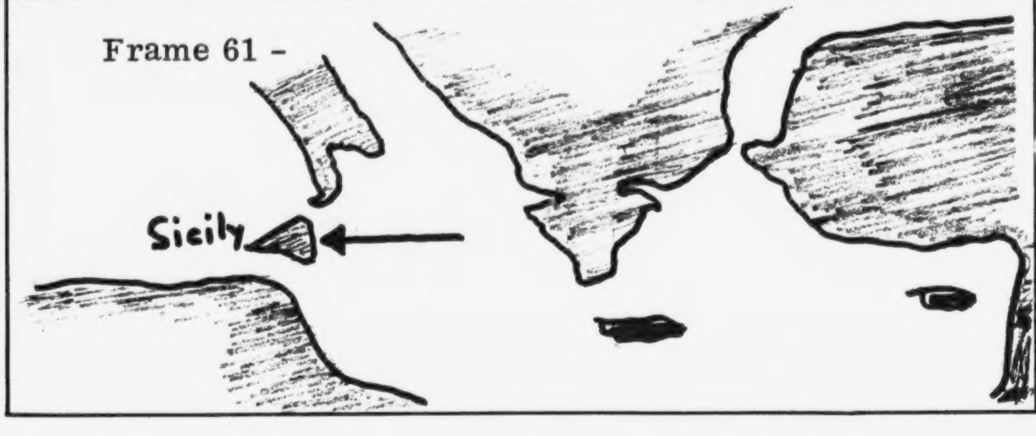
Frame 59 -



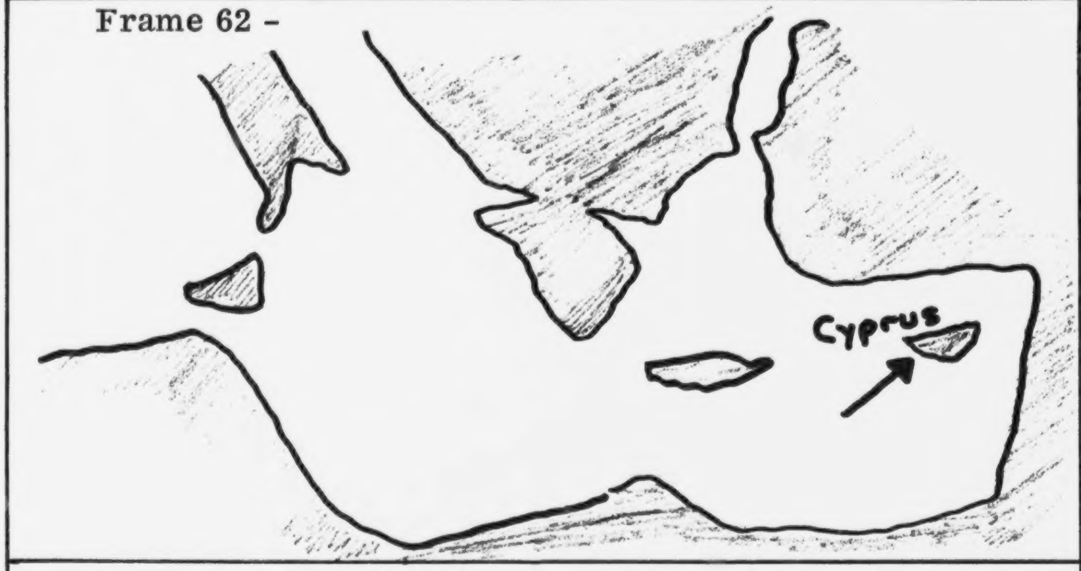
Frame 60 -



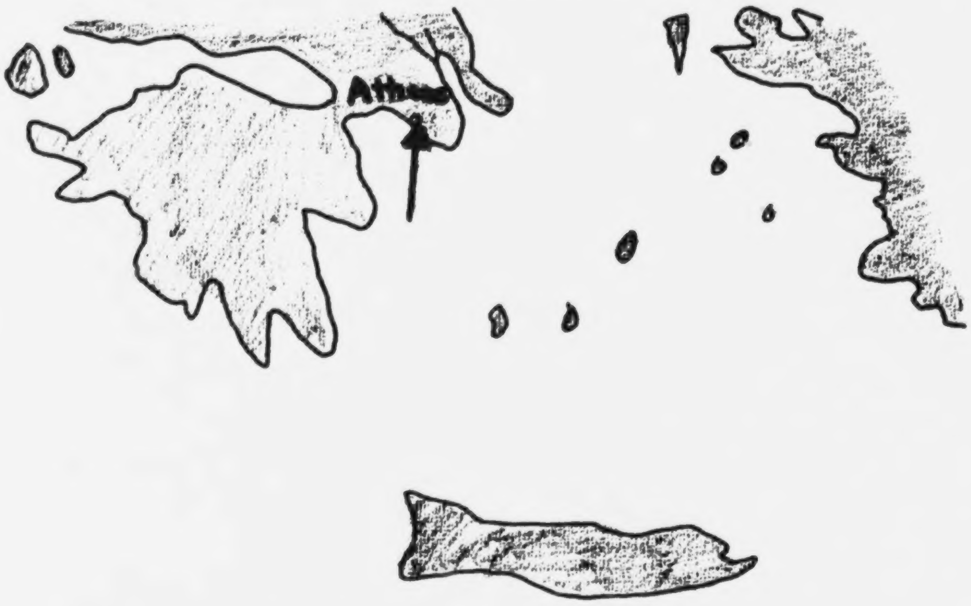
Frame 61 -



Frame 62 -

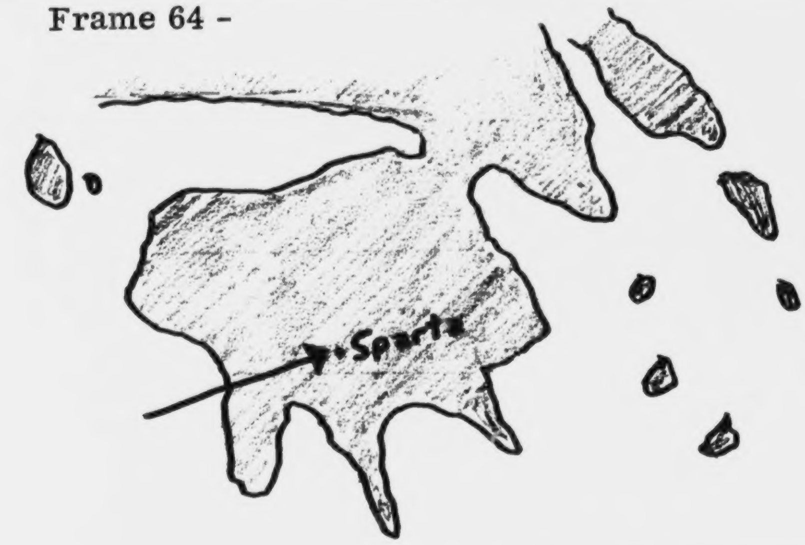


Frame 63 - In the following frames you will see a map of Greece with arrows pointing to places. Identify the place pointed to in a complete Greek sentence. For example:

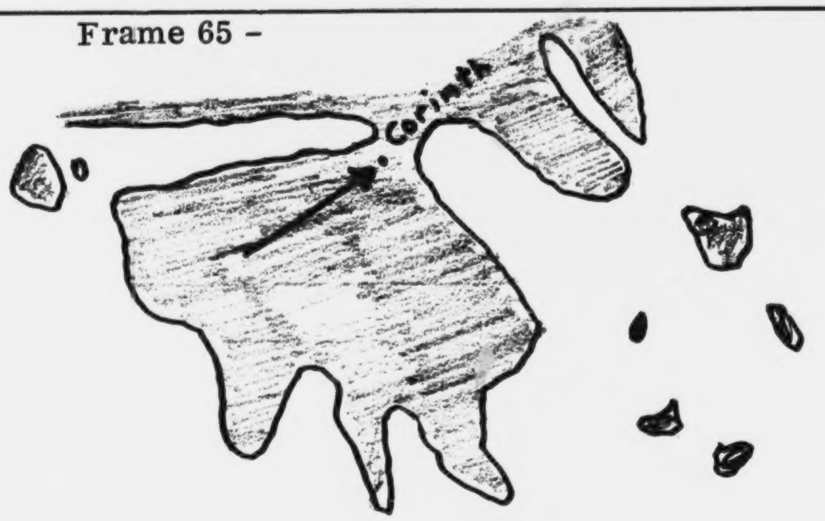


The arrow points to Athens. You should say in Greek "This is Athens". Then listen to the correct answer on tape. Repeat it and listen again.

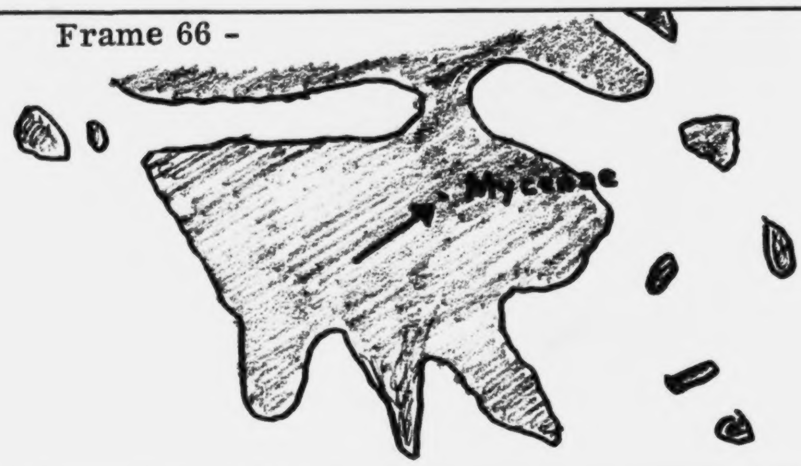
Frame 64 -



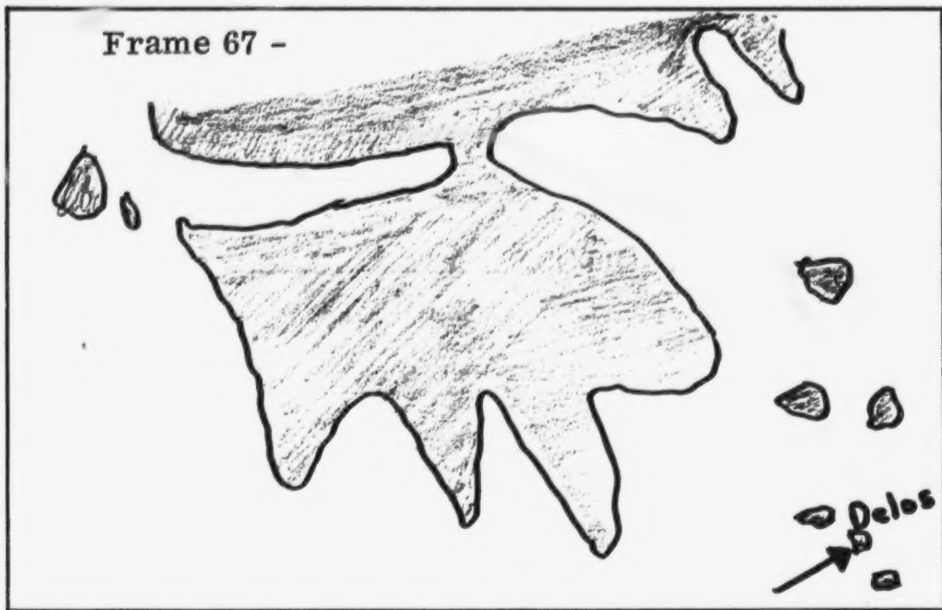
Frame 65 -



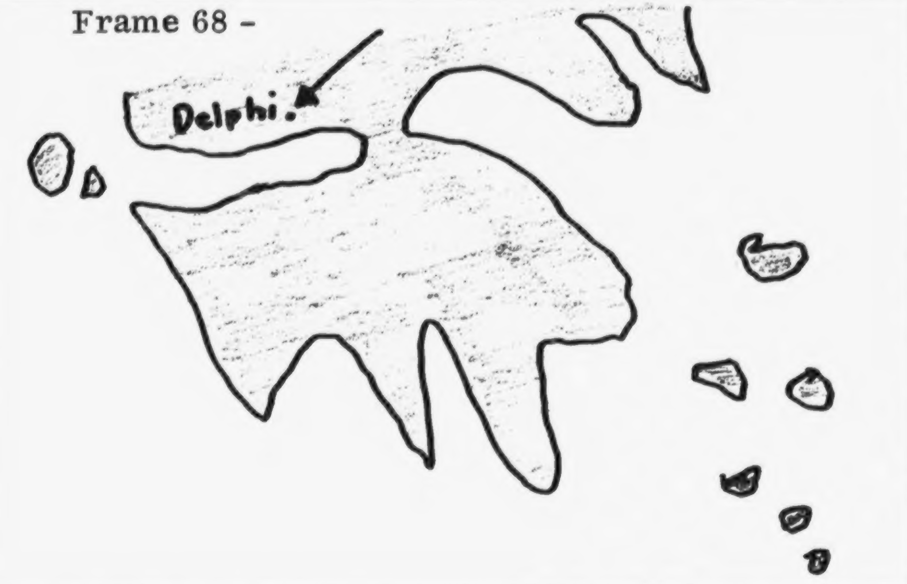
Frame 66 -



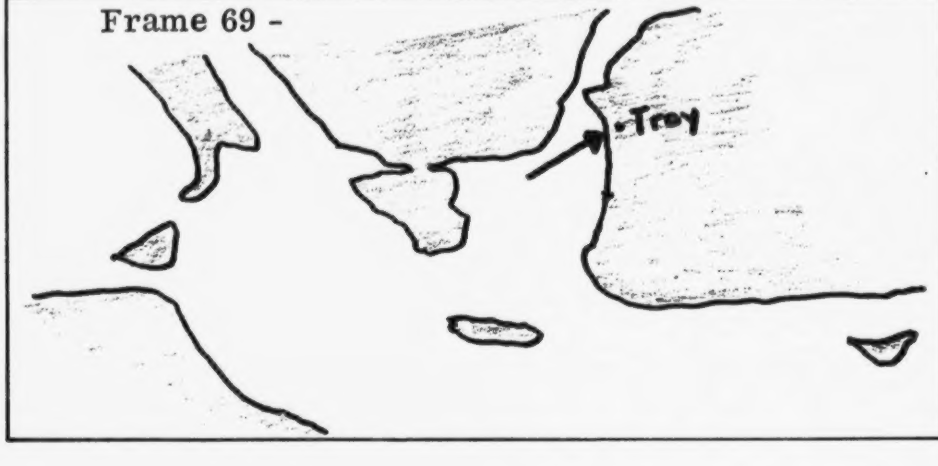
Frame 67 -



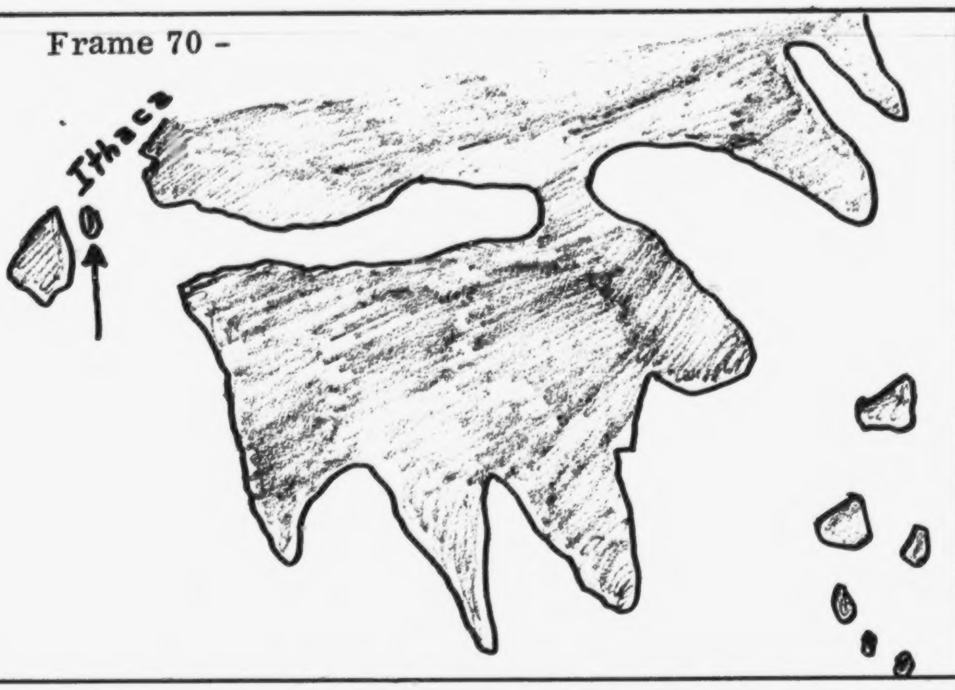
Frame 68 -



Frame 69 -



Frame 70 -



Frame 71 - In this unit you should have learned the following:

1. The Greek names and locations of important places in the Greek world.
2. Something about the importance of geography in Greek history and culture.
3. Two Greek quotations dealing with geography.
4. The following English derivatives: thalassocracy, thalassography, Polynesia, hippopotamus, Mesopotamia, political, metropolis, oread.

UNIT III

EVERYDAY LIFE AMONG THE GREEKS

AN OVERVIEW OF MATERIAL TO BE TAUGHT IN THIS UNIT:

1. Greek viewpoints on life as expressed in their own writings
2. How a 5th century Athenian spent his day
3. Contrasting and comparing ancient Greek life with modern life
4. How we know about everyday life among the Greeks
5. English derivatives connected with the Greek utterances learned

LESSON 1

Specific Objectives

1. To introduce the following Greek quotations aurally and orally:

οὐ ζῆν μέγα τί ἐστιν, ἀλλα εὖ ζῆν.	It's not a great thing to live but to live well is a great thing. Plato
μέτρον βίου ἐστὶ κάλλος, οὐ χρόνου μῆκος.	The measure of life is beauty, not the length of time. Plutarch

2. To present background on the quotations.

Activities

1. Tell the students that in this unit they are going to be studying about everyday life among the ancient Greeks. In the course of learning about what life was like in ancient times in Greece they will be learning some Greek quotations about life itself and its meaning.

2. Tell them that the first such quotation is taken from the writings of a man named Plato. Ask if anyone knows anything about Plato. If not, tell them that Plato was a philosopher who lived in the 5th and 4th centuries B.C. He is considered by some to be the greatest philosopher who ever lived. Ask if anyone remembers what philosophy is. Tell them that the quotation taken from Plato means in English "It's not a great thing to live but to live well is a great thing". Say the proverb straight through in Greek. Then break it up into phrases as indicated by the dashes and have the group echo it phrase by phrase about 7 or 8 times. οὐ ζῆν μέγα - τί ἐστιν, - ἀλλὰ - εὖ ζῆν. Then have about 7 or 8 students echo individually. Then say the English and elicit the Greek from the class. Show the visual cue which consists of a calendar crossed out on one side and a man reading a scroll on the other and smiling. Explain that the crossed out calendar suggests that the length of life is not important; the man reading a scroll suggests living well. Ask the students if they agree or disagree with the quotation from Plato.

3. Tell the students that the next quotation is similar in thought. It was written by a man named Plutarch who lived in the 1st century A.D. and who wrote biographies of famous Greeks and Romans - among other things. The proverb means in English "The measure of a person's life is beauty, not the length of time". Say the proverb through once. Then have the students echo phrase

by phrase as indicated by the dashes: μέτρον βίου - ἐστὶ κάλλος, - οὐ χρόνου μῆκος . Repeat this process 7 or 8 times. Then have 7 or 8 students echo individually. Show and explain the visual cue. The cue consists of a yardstick with 2 equal signs, a crossed calendar, and a statue of Venus. Ask the students to explain the quotation.

4. Write the word Plato on the chalkboard. Ask if anyone remembers anything about him. Supply information if necessary. Then write (in English) "It is not a great thing to live but to live well is a great thing". Say the Greek aloud. Have the class echo phrase by phrase several times.

5. Write the word Plutarch on the chalkboard. Ask if anyone remembers anything about him. Supply information as needed. Then write (in English) "The measure of life is beauty, not the length of time". Say the Greek aloud. Have the class echo phrase by phrase several times.

6. Using the visual cues and the English on the chalkboard, elicit the Greek quotations from individual students. Prompt as necessary.

7. A possible homework assignment is the writing of a short report on either Plato or Plutarch. Encyclopaedias in the school library might be used for this purpose.

LESSON 2

Specific Objectives

1. To review the quotations presented in Lesson 1.

2. To introduce the following Greek quotations aurally and orally:

ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.	For man the unexamined life is not worth living. - Plato
τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης;	What is life without golden Aphrodite? - Mimnermus

3. To present background on the quotations.

Activities

1. Use the visual cues to review the quotations presented in Lesson 1.

2. Tell the students that they are going to learn another quotation from Plato's writings about life. Ask for details on Plato. If reports on Plato were assigned for homework in connection with Lesson 1, have some of them read. Then tell the students that Plato puts the words of the quotation they are going to learn into the lips of his teacher and friend, the philosopher Socrates. The quotation means in English: "For man the unexamined life is not worth living". Say the Greek straight through. Then have the group echo phrase by phrase as indicated by the dashes: ὁ ἀνεξέταστος βίος οὐ βιωτὸς - ἀνθρώπῳ. Repeat this process 7 or 8 times. Then have individual students echo. Ask the students to explain the quotation in their own words. Ask them if they agree or disagree with it. Show them the visual cue (a herd of pigs grazing, an equal sign, and a zero). Explain that pigs lead an unexamined life which means nothing or is not worth living. Elicit the Greek from the group and from individuals via the cue.

3. Tell them that the next quotation comes from the writings of the poet Mimnermus who lived roughly 200 years before Plato. The quotation means in English: "What is life without golden Aphrodite?". Ask if anyone can identify Aphrodite. If not mention that Aphrodite was the goddess of love and that she was identified with the Roman goddess of love, Venus. Mimnermus' quotation means in effect "What is life without love?". Say the quotation straight through in Greek and then have the group echo it phrase by phrase 7 or 8 times: τίς δὲ βίος - ἄτερ χρυσῆς - Ἀφροδίτης.

Then have individual students echo. Show the visual cue (a picture of Aphrodite crossed out, an equal sign, and a zero). Explain that the cue indicates that without Aphrodite life is nothing. Explain that the Greeks associated Aphrodite with love. Ask the students if they agree with Mimnermus' thought. Ask them to compare Mimnermus' remark with that of Plato. Is Plato saying that self-examination is the most important element in making life worth living? Is Mimnermus saying that love is the most important element in making life worth living?

4. Put the English of both new quotations on the chalkboard as well as the source of each. Say the Greek aloud. Have the class echo phrase by phrase several times. Ask for identification of Plato and Mimnermus.

5. Using the visual cues and the English on the chalkboard, elicit the Greek quotations from individual students. Prompt as necessary.

6. A possible homework assignment is the writing of a short report on Socrates or Mimnermus. Encyclopaedias in the school library might be used for this purpose.

LESSON 3

Specific Objectives

1. To compare and contrast present-day American life with life in 5th century B.C. Athens.
2. To review the following quotations:

οὐ ζῆν μέγα τί ἐστίν, ἀλλὰ εὖ ζῆν.	- Plato
μέτρον βίου ἐστὶ κάλλος, οὐ χρόνου μῆκος.	- Plutarch
ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.	- Plato
τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης;	- Mimnermus

Activities

1. Tell the students that they are going to contrast life in 20th century America with life in 5th century B.C. Athens. Explain that the 5th century B.C. is regarded as the Golden Age of Athens and Greece in general. Ask the following questions. Supply answers where necessary.
   a. Did the Athenians of the 5th century B.C. have subways, busses, trolley cars, and automobiles?
   b. What did the Athenians use for transportation? [Answers animal-drawn carts]
   c. Did the Athenians have radio, television, and movies?
   d. What did they have for entertainment? [Answer - the outdoor theatre, athletic contests, story telling, listening to literature read aloud]
   e. Do any of our buildings look like the buildings of ancient Athens? [Answer - Yes. Banks, public libraries, mansions, etc., are sometimes in Greek style.]
   f. Did the Athenians have democracy? [Answer - Yes. They invented it.]
   g. Did the Athenians have slaves? [Answer - Yes. The slaves were generally non-Greeks captured in war. They did have protection under the laws of the state and in general were well treated. They performed in Greek society many of the tasks that machines perform in our society.]
   h. Was the pace of life in Athens as fast as the pace of life in America? [Answer - No. The Athenians lived much more leisurely existences. Schedules, alarm clocks, bells, and deadlines were not known to them.]

   i. How do American clothes compare with the clothing of the Athenians?

   j. Did the Athenians have supermarkets where they could choose from a wide variety of foods?

   k. What were some of the common foods they ate? [Answer - Bread, wine, fish, cheese, vegetables, olives, figs, meat.]

2. Tell the students that they will now review the quotations they have been learning. Use the visual cues to elicit chorally and individually the quotations listed in the Specific Objectives of this lesson. Ask the students for the meaning in English of each quotation.

3. A possible homework assignment might be summarizing some of the differences and similarities between life in ancient Athens and modern America.

LESSON 4

Specific Objectives

1. To review the Greek quotations thus far presented in this unit as listed in the Specific Objectives of Lesson 3.
2. To introduce aurally and orally the following quotations:

οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός.	No one can find a life without sorrow. - Menander
σκηνὴ πᾶς ὁ βίος.	All life is a stage. - Palladas

Activities

1. Using the visual cues elicit the Greek quotations listed in the Specific Objectives of Lesson 3. Prompt as necessary.
2. Tell the students that they are going to learn two more quotations expressing Greek viewpoints on life. One comes from the writings of a 4th century B.C. playwriter named Menander. It means in English "No one can find a life without sorrow". Say the quotation straight through. Then have the students echo phrase by phrase: οὐκ ἔστιν - εὑρεῖν βίον - ἄλυπον οὐδενός. Repeat this process 7 or 8 times. Then have individual students echo. Ask the students if they think the maxim is valid. Show the visual cue (a man looking at other people weeping). Have the students echo the quotation again.
3. Tell the students that the next quotation is taken from a minor poet who lived nearly a thousand years after Athens' Golden Age. His name was Palladas. His quotation is famous because Shakespeare used it in AS YOU LIKE IT. The quotation means in English: "All life is a stage". Say the Greek. Then have the students echo chorally 7 or 8 times. Then have individual students echo. Ask the students to interpret the maxim. Ask it they think it is true. Then show the visual cue which consists of a view of a Greek theatre. Elicit the Greek.
4. Write the English of both new quotations on the chalkboard with the authors' names. Elicit the Greek.
5. A possible homework assignment might be to ask the students to pick a favorite quotation and explain in a theme why it is their favorite.

LESSON 5

Specific Objectives

1. To explain the "typical" daily schedule of an Athenian citizen.
2. To present the following quotation and the background on it:

ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή.	Life is short and art is long. - Hippocrates

Activities

1. Tell the students you will now give them a rundown on what the daily schedule was like for a "typical" Athenian citizen in the 5th century. He would rise about daybreak, wash himself, and dress in a tunic, cloak, and sandals. His breakfast would be a piece of bread dipped in wine. He would then leave the house and go to work. Athenian citizens might be artists, poets, sculptors, merchants, farmers, shopkeepers, shoemakers, blacksmiths, fish mongers, grocers, or day laborers. In the course of the morning he would probably go to the market place or agora and make purchases of food for his family. When hunger or the position of the sun in the sky warned him that it was noon, he went home for the noonday meal. He might return to work for part of the afternoon. He would visit the gymnasium - a sports ground outside the city - where he would exercise, talk, and bathe. Then he returned home for dinner. He might have a quiet meal with his wife or a banquet with friends. At a banquet conversation was considered very important. He ate with his fingers. Ask if anyone remembers some of the common foods the Greeks ate. The banquet might last for several hours. The Greek family might spend the evening listening to stories about heroes, gods, and goddesses or in reading from famous works of literature.

2. Tell the students that they will learn one more quotation expressing Greek viewpoints on life. It is taken from the writings of a man named Hippocrates who lived around the time of Plato. Ask if anyone knows who Hippocrates was. You are trying to establish that he was a physician, the Father of Medicine, and the author of the Hippocratic oath which doctors still take today. The quotation means in English "Art is long but life is short". The Greek is ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή. Have the students echo chorally 7 or 8 times. Then have individual students echo. Tell the students that the quotation is usually interpreted to mean that human existence is brief but the art that man produces lasts long after he is dead. Hippocrates himself was saying that doctors and patients die but the art of healing continues. Ask the students if there are other possible interpretations of the quotation. Ask if

they agree with the quotation. Show the visual cue (an artist painting with a dead man on the floor beside him). Elicit the Greek again from the class and from individuals.

3. Tell the students that you are going to see how much they remember about the typical daily schedule of an Athenian citizen. Ask the following questions:
    a. What was breakfast like in ancient Athens?
    b. What were some of the occupations of Athenian citizens?
    c. What was the agora?
    d. How did an Athenian know it was time for lunch?
    e. What went on at the gymnasium?
    f. Describe an evening banquet.
    g. How might a Greek family spend the time after the evening meal?
4. Write "Hippocrates" on the chalkboard and the quotation (in English) "Art is long but life is short". Elicit the Greek from the class and from individuals.
5. A possible homework assignment might be the writing of a brief report on Hippocrates or the Hippocratic Oath.

LESSON 6

Specific Objectives

1. To explain what everyday life was like for Athenian women and children.
2. To review the following quotations:

οὐ ζῆν μέγα τί ἐστιν, ἀλλὰ εὖ ζῆν. - Plato
μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος. - Plutarch
ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ. - Plato
τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης; - Mimnermus
οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός. - Menander
σκηνὴ πᾶς ὁ βίος. - Palladas
ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή. - Hippocrates

3. To explain briefly how we know about Greek everyday life.

Activities

1. Tell the students that you will now tell them about the daily lives of women and children in 5th century B.C. Athens. The Greek attitude toward women was very different from that of modern America. Women in ancient Athens were regarded as inferior to men. They did not vote. They were treated almost like servants. They were practically without legal rights. Women stayed at home, managed the slaves, and raised citizens for the state. Whatever education or training a girl received she received at home from her mother. Men were able to divorce their wives very easily but it was almost impossible for a wife to get a divorce from her husband.

2. Tell the students that the Athenians regarded the education of male children as very important. At the age of 7 a boy was given to the care of an old male slave known as a pedagog. This slave was responsible for teaching the boy good manners. The Athenian boy went to primary school where he learned to read and write. Later he memorized poetry and studied music. His musical education began when he was about 13 and consisted of singing and playing the lyre. Ask if anyone can describe a lyre. The purpose was not to make him a musical performer but to develop appreciation of art and sensibility. He also learned to wrestle, dance, and swim. Exercises in running and jumping were not neglected. He finished his regular education at 16. If his family was poor he then went to work. If he could afford further education, he would continue to study for 2 more years. At the age of 18 he would take an oath of loyalty to the ideals of Athens, and then spend his next 2 years in military training.

3. Using the visual cues elicit all of the quotations listed in the Specific Objectives of this lesson. Ask for the sources of each quotation. Give the English and elicit the Greek.

4. Ask the following questions:

    a. How was the Greek attitude toward women different from our own?

    b. How did Greek women spend their time during the day?

    c. Who took care of the education of Greek girls?

    d. What was a pedagog?

    e. What were some of the things an Athenian boy studied in school?

    f. What important event occurred when he reached the age of 18?

5. A possible homework assignment might be to have the students write a composition defending or attacking the Greek attitude towards women.

6. Ask the students how we know about Greek everyday life. Ask if we have films, tapes, and recordings from the time of ancient Greece. Ask if the Greeks have written about their everyday life. Ask if anyone knows what archaeology is. Ask if archaeology tells us anything about Greek everyday life. You are trying to establish that we know about Greek everyday life through their writings and through archaeology.

LESSON 7

Specific Objectives

1. To review some of the salient ideas on Greek everyday life and how it compares and contrasts with modern American life.
2. To review the quotations listed in the Specific Objectives of Lesson 6.

Activities

1. If possible show one or both of the following films: Life in Ancient Greece: Home and Education (Audio-Visual Library #3016).

   Life in Ancient Greece: Role of the Citizen (Audio-Visual Library #1427)

   Introduce the films by saying that they summarize some of the things that have been said about everyday life in ancient Greece.
2. After the films have been shown, ask the students if they have any questions or comments. If not, ask them the following questions. If films are not available build a discussion around the questions.
   a. What kind of education did Greek boys receive?
   b. How did their education differ from modern American education?
   c. What was home life like among the Greeks?
   d. How did it differ from modern American home life?
   e. What were some of the duties of Athenian citizens?
   f. What duties do American citizens have in common with ancient Athenian citizens?
   g. What was the significance of the Ephebic Oath?
3. Give the English for each of the quotations listed in the Specific Objectives of Lesson 6. Elicit the Greek from the class.

LESSON 8

Specific Objectives

1. To introduce aurally and orally the following English derivatives: zoology, protozoan, chronological, chronicle, anthropology, anthropoid, pan-American, technology, macron, megaphone, callisthenics, chrysanthemum.
2. To review the percentage of English words from Greek.
3. To explain how words of Greek origin have come into English.

Activities

1. Tell the students that they are going to learn some new English words derived from the Greek words they have learned in this unit. Ask if anyone remembers what percentage of English words come from Greek. Show the Dictionary Chart from the Instructional Kit again.
2. Explain that words of Greek origin many times found their way into Latin since Greece was for centuries part of the Roman Empire. Many English words come from Latin and some of these words were of Greek origin ultimately. Since the 15th century scholars and scientists have added words to the English language directly from Greek roots. Greek then comes into English in two important ways: 1) through Latin which absorbed many Greek words 2) through the coinages of scholars and scientists in the last 500 years.
3. Have the students echo each derivative in the following chart several times. Explain each derivative in terms of its etymology. Elicit as much information as possible from the students.

ENGLISH DERIVATIVE	ETYMOLOGY	MEANING OF DERIVATIVE
zoology	ζῆν "to live"	the study of animals
protozoan	ζῆν "to live"	a one-celled animal
chronological	χρόνου "of time"	according to time
chronicle	χρόνου "of time"	a record of events in the order of time
anthropology	ἀνθρώπῳ "for man"	the science which deals with man and his culture - especially primitive man
anthropoid	ἀνθρώπῳ "for man"	man-like; a man-like creature

ENGLISH DERIVATIVE	ETYMOLOGY	MEANING OF DERIVATIVE
pan-American	πᾶς "all"	of or for all the Americas (North and South America)
technology	τέχνη "art"	the study of industrial arts
macron	μακρή "long"	a mark used to indicate long vowels in dictionaries
megaphone	μέγα "great	a device for magnifying sound
callisthenics	κάλλος "beauty"	exercises producing strength and beauty
chrysanthemum	χρυσῆς "golden"	a kind of golden flower

In explaining pan-American tell the students that pan is a useful prefix that can be attached to other words (e.g., pan-Asian, pan-Germanic, etc.) In explaining etymologies remind students of the quotations from which the Greek words are taken (see Lesson 6, Specific Objectives, for a list of the quotations). Avoid writing the derivatives or any Greek words on the chalkboard.

4. Ask the following questions:
   a. How does one see a protozoan?
   b. What does a zoologist study?
   c. What would it mean to arrange a list of events in chronological order?
   d. What is contained in the biblical books of Chronicles?
   e. Distinguish between anthropology and technology.
   f. What is the purpose of callisthenics?
   g. Where can one find chrysanthemums?
   h. Would a megaphone be useful to a cheerleader at a football game?
   i. In what book can one find macrons written over English words?
   j. When a scientist says that apes are anthropoids, what does he mean?
5. Have the students echo all the derivatives several times chorally and individually.

LESSON 9

Specific Objectives

1. To teach the reading and writing of the derivatives introduced aurally and orally in Lesson 8.
2. To review how Greek roots have come into English.
3. To review the quotations listed in the Specific Objectives of Lesson 6.

Activities

1. Tell the students that they are now going to play Motto Response using the quotations learned in this unit. See Unit I, Lesson 3 for directions on the Motto Response game.
2. Have the students open the programmed text to the following frames. Have them begin it silently in class and finish it for homework.

Unit 3 Frame 1 - We are now going to turn our attention to English derivative work. About what percentage of English words come from Greek?	Answer - 10%
Frame 2 - Greek roots have come into the English language in two major ways. First of all, the Romans borrowed many Greek words and English in turn borrowed from the language of the Romans. The language of the ancient Romans is called ----.	Answer - Latin
Frame 3 - A second way in which Greek roots have come into English is through the coinages of scholars and scientists. These coinages or making up of new words started roughly in the 15th century and continue ----.	Answer - to the present time (today)
Frame 4 - Try to recall some of the new English words you learned to say in Lesson 8. The word which meant "the study of animals" is ----.	Answer - zoology
Frame 5 - Zoology is derived from a Greek root meaning "to live". Another word from the same root is the name of a one-celled animal, the ----.	Answer - protozoan

Frame 6 - An English word which means "according to time" is _ _ _ _ _ .	Answer - chronological
Frame 7 - A record of events in the order of time is called a _ _ _ _ _ _ .	Answer - chronicle
Frame 8 - A science dealing with man and his culture — and especially with primitive man — is called _ _ _ _ _ .	Answer - anthropology
Frame 9 - Anthropology comes from a Greek root meaning "man". Another English word from the same Greek root is _ _ _ _ _ _ _ .	Answer - anthropoid
Frame 10 - Anthropoid means _ _ _ _ _ _ .	Answer - man-like; a man-like creature
Frame 11 - The Greek goddess of love — often identified with the Roman Venus — is named _ _ _ _ _ _ _ .	Answer - Aphrodite
Frame 12 - The prefix pan means _ _ _ _ _ _ _ .	Answer - all
Frame 13 - The word meaning "of or for all of the Americas" is _ _ _ _ _ _ _ .	Answer - pan-American
Frame 14 - The study of industrial arts is called _ _ _ _ _ _ .	Answer - technology
Frame 15 - Technology comes from the Greek root meaning _ _ _ _ _ _ _ .	Answer - art
Frame 16 - A mark used in a dictionary to indicate a long vowel is called a _ _ _ _ _ _ _ .	Answer - macron
Frame 17 - A device for magnifying or amplifying sound is called a _ _ _ _ _ _ _ .	Answer - megaphone
Frame 18 - Exercises producing strength and beauty are sometimes called _ _ _ _ _ _ _ .	Answer - calisthenics

Frame 19 - A gold-colored flower that takes its name from the Greek word for golden is the ----.	Answer - chrysanthemum
Frame 20 - In your Greek notebook under the heading Word Study, copy each of the following derivatives. Leave the middle column blank. Fill in the third column with the meaning of the English word: zoology, protozoan, chronological, chronicle, anthropology, anthropoid, pan-American, technology, macron, megaphone, callisthenics, chrysanthemum	

LESSON 10 [Unit Review]

Specific Objectives

1. To review all of the sententiae presented in Units I and II.
2. To review following quotations presented in this unit:

οὐ ζῆν μεγα τί ἐστιν, ἀλλὰ εὖ ζῆν.	- Plato
μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος.	- Plutarch
ὁ βίος ἀνεξέταστος οὐ βιωτὸς ἀνθρώπῳ.	- Plato
τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης;	- Mimnermus
οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός.	- Menander
σκηνὴ πᾶς ὁ βίος.	- Palladas
ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή.	- Hippocrates

3. To review the background on the quotations presented in this unit.
4. To review how we know about Greek everyday life.

Activities

1. Begin class with the singing of (See Unit I, Lesson 4).
2. Play the Motto Response game for the greater part of the period. Use the quotations from Units I and II (as indicated in the unit reviews of these units) as well as those listed above in the Specific Objectives of this lesson. For directions on the Motto Response game see Unit I, Lesson 3.
3. Have the students begin the following frames in class. Do frames 21 to 27 in lock step. The frames might be finished for homework.

Frame 21 - Say aloud the Greek quotation from Hippocrates which means in English "Life is short but art is long."	
Frame 22 - Say aloud the Greek quotation from Palladas which means "All life is a stage."	

Frame 23 - Say aloud the Greek quotation from Menander which means in English "It is not possible for anyone to find a life without sorrow."	
Frame 24 - Say aloud the Greek quotation from Mimnermus which means "What is life without golden Aphrodite?"	
Frame 25 - Say aloud the Greek quotation from Plato which means in English "For man the unexamined life is not worth living."	
Frame 26 - Say aloud the Greek quotation from Plutarch which means in English "The measure of life is beauty, not the length of time."	
Frame 27 - Say aloud the Greek quotation from Plato which means in English "It is not a great thing to live but to live well is a great thing."	
Frame 28 - Plato lived in the 5th and 4th centuries B.C. and wrote many great books which are still widely read. Most of Plato's writings deal with the subject of -----.	Answer - philosophy
Frame 29 - The word philosophy comes from the Greek word meaning "love of wisdom." Philosophy is ------.	Answer - the study of the truths underlying knowledge and being
Frame 30 - Plato had a very famous teacher who wrote nothing. Plato often quotes his teacher and the statement that the unexamined life is not worth living is put on the lips of this teacher by Plato. Plato's teacher was named -----.	Answer - Socrates
Frame 31 - Plutarch lived at a time when Greece was part of the Roman Empire. He is best known for his ------ on famous Greeks and Romans	Answer - biographies
Frame 32 - Mimnermus lived about 200 years before Plato. Mimnermus wrote ----- (poetry/biography)	Answer - poetry
Frame 33 - Aphrodite was the Greek goddess of love. She is sometimes identified with the Roman goddess ------.	Answer - Venus

Frame 34 - Menander lived in the 4th century B.C. He has left us many proverbs and quotations. He was a ----- (playwriter/historian).	Answer - playwriter
Frame 35 - The Father of Medicine is ----.	Answer - Hippocrates
Frame 36 - Modern doctors take a pledge that they will treat their patients well and uphold the standards of the medical profession. This pledge was written by the Greek physician Hippocrates. It is called the -----------.	Answer - Hippocratic Oath
Frame 37 - Palladas, who said that all life was a stage, lived nearly a thousand years after Plato. His saying was made famous because it was quoted by ------- in the play called AS YOU LIKE IT.	Answer - Shakespeare
Frame 38 - Let's consider how we know about everyday life in ancient Greece. Do we have movies made in ancient Greece and recordings and tapes of the ancient Greeks?	Answer - No
Frame 39 - One of the ways we know about Greek everyday life is through the science which studies their physical remains, e.g., their buildings, utensils, and art. This science is called ------.	Answer - archaeology
Frame 40 - We also know about the Greek everyday life through ------.	Answer - their writings (their books)

LESSON 11 [Unit Review]

Specific Objectives

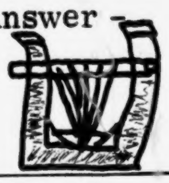
1. To review the concepts on everyday life among the Greeks taught in this unit.
2. To review the derivatives taught in this unit: zoology, protozoan, chronological, chronicle, anthropology, anthropoid, pan-American, technology, macron, megaphone, callisthenics, chrysanthemum.
3. To review how Greek roots have come into English.

Activities

1. Have the students echo the derivatives listed in the Specific Objectives of this lesson several times.
2. Have the students begin the following frames in class. The frames might be finished for homework.

Frame 41 - If a person studied zoology in school he would be studying about -----.	Answer - animals
Frame 42 - If your biology teacher showed you a protozoan under a microscope he would be showing you a small -----.	Answer - animal
Frame 43 - If your history teacher listed events in chronological order he would be listing them in the order of -----.	Answer - time
Frame 44 - A chronicle would be a list of events in the order of -----.	Answer - time
Frame 45 - The Greek prefix pan is used many times in English in words like pan-American, pan-Germanic, and pan-European. The prefix means -----.	Answer - all
Frame 46 - Drexel Institute of Technology is a college in Philadelphia. Technology is the study of -----.	Answer - industrial arts
Frame 47 - In a good dictionary the word "go" would be written with a little line over the "o" to indicate the pronunciation thus: gō. The little line over the "o" is called a macron or -----.	Answer - long mark

Frame 48 - A megaphone is a device used to ---- the speaker's voice.	Answer - amplify (or louden)
Frame 49 - Callisthenics are ----- performed to make the body strong and beautiful. Callisthenics are often performed in gym class.	Answer - exercises
Frame 50 - A chrysanthemum is a gold-colored ----.	Answer - flower
Frame 51 - How do Greek roots come into English? (2 ways)	Answer - 1. through Latin 2. through the coinages of scholars and scientists
Frame 52 - Copy each of the following derivatives several times on scrap paper. Learn to spell each word: zoology, protozoan, chronological, chronicle, anthropology, anthropoid, pan-American, technology, macron, megaphone, callisthenics, chrysanthemum.	
Frame 53 - Now we will turn our attention to Greek everyday life. A typical Athenian citizen in the 5th century B.C. would rise about daybreak, dress in a tunic, cloak, and sandals, and eat a very ----- (light, heavy) breakfast.	Answer - light
Frame 54 - After breakfast an Athenian citizen would go to work. Athenian citizens might be artists, poets, sculptors, merchants, farmers, shopkeepers, shoemakers, blacksmiths, fishmongers, grocers, or daylaborers. In the course of the morning the Athenian would buy food for his family at the agora or ------.	Answer - market place
Frame 55 - The Athenian citizen would return home for lunch when ------- (his wrist watch indicated it was noontime/hunger or the position of the sun indicated it was noontime).	Answer - hunger or the position of the sun indicated it was noontime

Frame 56 - After lunch the Athenian would return to work for part of the afternoon. Part of the afternoon would be spent at the gymnasium - a kind of sports ground outside the city - where he would exercise, talk, and bathe. Then he would return home for -----.	Answer - dinner with his family or a banquet with his friends
Frame 57 - Greeks ate ----- (with their fingers/with knives, forks, and spoons).	Answer - with their fingers
Frame 58 - Greek banquets were long elaborate affairs. The Greeks enjoyed both food and ----- at these banquets.	Answer - conversation
Frame 59 - After dinner the Greek family might spend time listening to stories about ------.	Answer - gods and heroes
Frame 60 - The Greek attitude toward women was very different from the modern American attitude. Women were almost without legal rights in ancient Greece. Women stayed at home, managed the slaves, and raised citizens for the state. It was easy for a man to divorce his wife but almost ----- for a woman to divorce her husband.	Answer - impossible
Frame 61 - Athenians regarded the education of male children as ----- (very important/unimportant).	Answer - very important
Frame 62 - Female children were given whatever training or education they were thought to need ----- (at home/in school).	Answer - at home
Frame 63 - Decide whether this statement is true or false. Athenian boys studied music and literature at school.	Answer - true
Frame 64 - At the age of 7 a boy was given to the care of an old male slave known as a pedagog. This slave was responsible for protecting the boy and teaching him good -----.	Answer - manners
Frame 65 - Athenian boys also learned to wrestle, dance, and swim. They also learned to play a string instrument called the lyre. Look at the picture of a lyre in the answer slot of this frame.	Answer - 

Frame 66 - Athenian boys from poor families would end school at the age of 16 in order to go to work. Wealthier students continued in school for 2 more years. All Athenian males took an oath of loyalty to Athens and its ideals at the age of 18. The next 2 years were spent in -----.	Answer - military training
Frame 67 - The following are the items you should have learned in this unit: a. Greek viewpoints on life as expressed in 7 different quotations. b. Information on everyday life in ancient Athens. c. How we know about everyday life in ancient Greece. d. The English derivatives listed in Frame 52. e. How Greek life and American life compare and contrast.	

UNIT IV

THE ALPHABET

AN OVERVIEW OF MATERIAL TO BE TAUGHT IN THIS UNIT:

1. The history and importance of the Greek alphabet
2. The reading of the Greek alphabet
3. The writing of the Greek alphabet
4. English derivatives based on Greek alphabet roots
5. A Greek sententia which reflects elements of the alphabet

LESSON 1

Specific Objectives

1. To read the following Greek sententiae already controlled aurally and orally.

   γνῶθι σ̓‿ἀυτόν.
   μηδὲν ἄγαν.

2. To present a brief history of the alphabet.

Activities

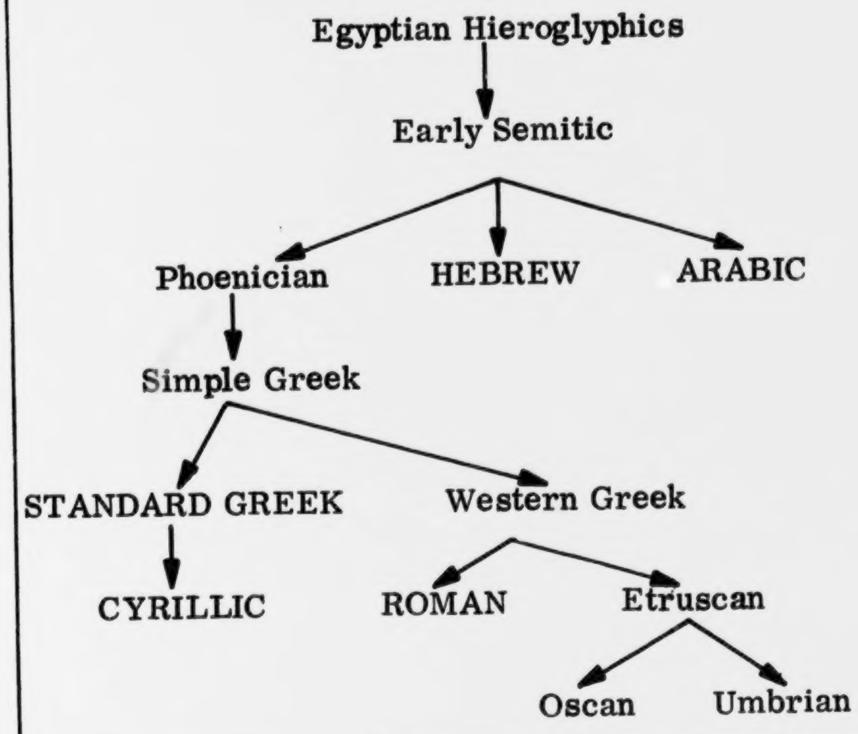
1. Tell the students that in this unit they will be concerned with learning how to read and write the Greek alphabet. Tell them that the first thing they will learn to read is the proverb which means in English "Know thyself." Ask a student to say the proverb. Then write it in Greek on the chalkboard. Read it aloud for the students while pointing to the appropriate syllables. Point to the letters of the word γνῶθι one by one. Name them. Explain the sound. Transliterate each one. Follow the same procedure with σ̓‿ἀυτόν. Explain that the combination αυ has a special sound. Explain that accents simply indicate on which syllable the voice is to be thrown. When the entire utterance has been explained, quiz the students on the names, sounds, and transliterations of the letters.

2. Ask the students if anyone remembers the Greek proverb which means "Nothing in excess." Then write the Greek μηδὲν ἄγαν on the chalkboard. Read it aloud for the students while pointing to the appropriate syllables. Point to the letters of each word. Name them or elicit the names where possible from the students. Explain the sounds of each letter. Transliterate each one. Review the function of accents. When the entire utterance has been explained, quiz the students on the names, sounds, and transliterations of the letters. Erase the transliterations. Have the class and then individual students read aloud as you point to the Greek utterances. Avoid having the students write Greek at this point.

3. Tell the students that they will now consider the history of the alphabet. The alphabet really started with the Egyptian picture writing (hieroglyphics). Ask the students where hieroglyphics might be seen. Explain that the Phoenicians adapted hieroglyphics and that the Greeks adapted the Phoenician alphabet. From the Greek alphabet two important alphabets developed: the Roman alphabet which we use to write English and the Cyrillic alphabet which is used to write the Russian language.

4. Have the students work through the following frames of the programmed text:

Frame 1 - The frames you will be working with now deal with the alphabet and its history. The word alphabet comes from the names of the first two letters in the Greek alphabet, viz., alpha and beta. In the answer slot for this frame you will see the Greek letters alpha and beta. These letters are very similar to the English letters a and b.	Answer - α β
Frame 2 - The ancient Egyptians invented a form of picture writing. They used this picture writing on their tombs and altars. This picture writing is sometimes called -----.	Answer - hieroglyphics
Frame 3 - Picture writing spread from Egypt to other parts of the Middle East. The Semitic people in what is now Israel, Jordan, Syria, and Lebanon used picture writing but changed it somewhat. The Phoenicians were an important Semitic people. Their trading vessels sailed throughout the ----- sea.	Answer - Mediterranean
Frame 4 - Besides the Phoenician alphabet, two other Semitic alphabets that developed were the Hebrew and the Arabic. The Hebrew alphabet is still used today in the writing of the Hebrew language. The Arabic alphabet is used today to write the Arabic language. Is the Phoenician alphabet still used today?	Answer - No
Frame 5 -The Phoenicians brought their alphabet to the Greeks. The Greeks changed the Phoenician alphabet somewhat. The Greek alphabet is used in the writing of both Classical and ----- Greek.	Answer - Modern
Frame 6 - The Greek alphabet itself developed into two alphabets which are very important to the modern world. One was the Cyrillic alphabet used in the writing of Russian. The other was the ---- alphabet used in the writing of English and many other languages.	Answer - Roman
Frame 7 - The Roman alphabet is used in the writing of most of the languages in the world. Almost all European languages are written in the Roman alphabet with the exceptions of Russian and -----.	Answer - Greek

Frame 8 - The Roman alphabet is gradually spreading to non-European languages. Chinese and Japanese are now being written in the Roman alphabet. Swahili and many other African languages are also being written in the ----- alphabet.	Answer - Roman
Frame 9 - The Cyrillic alphabet was invented by Saint Cyril, a missionary in Eastern Europe. It is really the Greek alphabet with some new letters added. It is used in the writing of the ----- language.	Answer - Russian
Frame 10 - Study this chart which summarizes the history of the alphabet. The alphabets still in use today are indicated in capital letters:  Egyptian Hieroglyphics Early Semitic Phoenician HEBREW ARABIC Simple Greek STANDARD GREEK Western Greek CYRILLIC ROMAN Etruscan Oscan Umbrian	
Frame 11 - In the chart given in Frame 10 naturally there was some oversimplification. All of the steps in the development of the various alphabets are not shown. The chart shows only the broad outline of development. Try to draw the chart on a piece of scrap paper from memory. Check your work with Frame 10.	

Frame 12 - Name the letters in the following Greek proverb: γνῶθι σ᾽αὐτόν.	Answer - gamma, nu, omega, theta, iota ---------- Sigma, alpha, upsilon, tau, omicron, nu
Frame 13 - In the Greek proverb γνῶθι σ᾽αὐτόν what is the function of the marks above ω and ο ?	Answer - They indicate the accent in the word. You throw your voice on the syllable bearing the accent mark.
Frame 14 - The proverb γνῶθι σ᾽αὐτόν was inscribed on the wall of the temple of Apollo at Delphi. It means in English -------.	Answer - "Know thyself."
Frame 15 - Name the letters in the following Greek proverb: μηδὲν ἄγαν.	Answer - mu, eta, delta, epsilon, nu ---- alpha, gamma, alpha, nu
Frame 16 - The proverb μηδὲν ἄγαν was also inscribed on the wall of the temple of Apollo at Delphi. It means in English -----.	Answer - "Nothing in excess"

LESSON 2

Specific Objectives

To read the following Greek sententiae, already mastered aurally and orally:

φιλοσοφία βίου κυβερνήτης.	- Motto of Phi Beta Kappa
εἷς ἀνὴρ οὐδεὶς ἀνήρ.	- Proverb
θάλαττα, θάλαττα.	- Xenophon
πάντα ῥεῖ.	- Heraclitus

Activities

1. Hold up the cue cards which illustrate each of the above listed sententiae. Elicit the particular sententia orally. Elicit the English meanings.
2. Write φιλοσοφία βίου κυβερνήτης on the chalkboard. Read it aloud for the students syllable by syllable. Point out particular letters. Name them or elicit the names from the students. Transliterate each letter. Follow the same procedure with each sententia. With εἷς ἀνὴρ οὐδεὶς ἀνήρ teach the distinction between smooth and rough breathing.
3. Have the students work through the following frames of the programmed text:

Frame 17 - Changing letters of a word from one alphabet to another is called transliteration. Giving the meaning of a word or expression in another language is called translation. Write the word transliteration on scrap paper. Then write the word translation. Make sure that the distinction between the two is clear in your mind.	
Frame 18 - Transliterate the following Greek expression: φιλοσοφία βίου κυβερνήτης.	Answer - Philosophia biou kubernetes.
Frame 19 - Translate the following Greek expression: φιλοσοφία βίου κυβερνήτης.	Answer - Philosophy is the guiding principle of life.

Frame 20 - Transliterate: εἷς ἀνὴρ οὐδεὶς ἀνήρ.	Answer - Heis aner oudeis aner.
Frame 21 - Translate: εἷς ἀνὴρ οὐδεὶς ἀνήρ.	Answer - One man is no man.
Frame 22 - Transliterate: θάλαττα, θάλαττα.	Answer - Thalatta, thalatta.
Frame 23 - Translate: θάλαττα, θάλαττα.	Answer - The sea! The sea!
Frame 24 - Transliterate: πάντα ῥεῖ.	Answer - Panta rhei.
Frame 25 - Translate: πάντα ῥεῖ.	Answer - Everything is in flux.
Frame 26 - In the following Greek quotation locate each breathing mark and distinguish smooth from rough breathing marks: εἷς ἀνὴρ οὐδεὶς ἀνήρ.	Answer - εἷς has a rough breathing mark. All the other words have smooth breathing marks.
Frame 27 - What is the sound value or pronunciation of a rough (ʽ) breathing mark?	Answer - It has the sound value or pronunciation of the h in the English word "hat".
Frame 28 - Does a smooth breathing mark have any sound value or pronunciation?	Answer - No

LESSON 3

Specific Objectives

To read the following Greek quotations already mastered aurally and orally:

οὐ ζῆν μέγα τί ἐστιν, ἀλλὰ εὖ ζῆν. - Plato
μέτρον βίου ἐστὶ κάλλος οὖ χρόνου μῆκος. - Plutarch
ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ. - Plato
τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης; - Mimnermus
οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός. - Menander
σκηνὴ πᾶς ὁ βίος. - Palladas
ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή. - Hippocrates

Activities

1. Using the visual cues elicit all of the above sententiae first from the whole class and then from individual students.
2. Have the students work through the following frames of the programmed text in lock step:

Frame 29 - Say the Greek quotation from Plato which means in English "It is not a great thing to live but to live well is a great thing."	
Frame 30 - Say the Greek quotation from Plutarch which means in English "The measure of life is beauty, not the length of time."	
Frame 31 - Say the Greek quotation from Plato which means in English "For man the unexamined life is not worth living."	
Frame 32 - Say the Greek quotation from Mimnermus which means in English "What is life without golden Aphrodite?"	

Frame 33 - Say in Greek the quotation from Menander which means in English "No one can find a life without sorrow."	
Frame 34 - Say in Greek the quotation from Palladas which means in English "All life is a stage."	
Frame 35 - Say in Greek the quotation from Hippocrates which means in English "Life is short and art is long."	
Frame 36 - 42 - In Frames 36-42 listen to the quotations as they are read syllable by syllable. Repeat each quotation and listen again.	
Frame 36 οὐ ζῆν μέγα τί ἐστιν ἀλλὰ εὖ ζῆν. - Plato.	
Frame 37 μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος - Plutarch.	
Frame 38 ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ. - Plato.	
Frame 39 τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης; Mimnermus.	
Frame 40 οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός. - Menander.	
Frame 41 σκηνὴ πᾶς ὁ βίος. - Palladas.	
Frame 42 ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή. - Hippocrates.	

Frame 43 - Some of the letters in the Greek quotations you have been reading are unfamiliar to you. For example the Greek letter zeta (ζ) occurs in the quotation οὐ ζῆν μέγα τί ἐστίν ἀλλὰ εὖ ζῆν . This letter has the sound of the English letter ---.	Answer - z
Frame 44 - In the quotation ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ the letter xi (ξ) occurs. This letter has the sound of x in the word box.	
Frame 45 - In the quotation τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης; the Greek letter chi (χ) occurs. It is pronounced like the ch in the English word character.	
Frame 46 - In the quotation in Frame 45 the Greek letter phi (φ) occurs. It is pronounced like the ph's in the English word Philadelphia.	

LESSON 4

Specific Objectives

1. To teach the following sententia aurally and orally and the background on it:

ἐγώ εἰμι ἄλφα καὶ ὠμέγα, ἀρχὴ καὶ τέλος.	I am alpha and omega, the beginning and the end. (New Testament)

2. To introduce the following English derivatives connected with the alphabet: alphabetize, beta class, gamma rays, delta, deltoid, iota, rhotacism, sigmoid, alpha and omega.

Activities

1. Tell the students that they are going to learn a Greek quotation from the New Testament. Tell them that Greek played a very important role in the language of the Bible, that a special form of Greek called the koine or "common dialect" was used in translating the Old Testament from the Hebrew, and that the New Testament was originally written down in the koine dialect. The teacher should say the sententia several times and tell the students that it means in English "I am alpha and omega, the beginning and the end." Ask for interpretations on what this means. Explain that among Greek-speaking people alpha means the beginning and omega means the end. Show the visual cue which consists of an alpha and an omega.

2. Tell the students that many English expressions come from the names of the letters of the Greek alphabet. Have each English expression echoed chorally and individually. Elicit information where possible from the students. Each derivative should be explained in the following terms:

alphabetize	alpha beta	to place in order according to the letter of the alphabet
beta class	beta	2nd class
gamma rays	gamma	a type of X-ray
delta	delta	triangular-shaped river mouth
deltoid	delta	shaped like a triangle
iota	iota	a very small amount

rhotacism	rhota	changing s to r
sigmoid	sigma	shaped like a sigma
alpha and omega	alpha, omega	the beginning and the end

3. Ask the following questions:

   a. What does it mean to alphabetize index cards?

   b. Would a beta class hotel be as plush as an alpha class hotel?

   c. What are gamma rays?

   d. Where is the delta of the Mississippi River?

   e. What shape would a deltoid muscle have?

   f. Explain this statement: He didn't care an iota.

   g. In linguistics what is the technical name given to changing s to r?

   h. What shape would a sigmoid muscle have?

   i. Explain this statement: Studying is the alpha and omega of success in school work.

LESSON 5

Specific Objectives

1. To review the names, sounds, and transliterations of the letters of the Greek alphabet.
2. To teach the reading of the following sententia:
   ἐγώ εἰμι ἄλφα καὶ ὠμέγα, ἀρχὴ καὶ τέλος.

Activities

1. Show the visual cue for ἐγὼ εἰμὶ etc. Elicit the sententia chorally and then from individuals.
2. Have the students work through the following frames of the programmed text:

Frame 47 - The first letter of the Greek alphabet is written α and has the name -----.	Answer - alpha
Frame 48 - Alpha has the sound of the a in the English word father and is transliterated ---.	Answer - a
Frame 49 - The next letter of the alphabet is β and has the name ----.	Answer - beta
Frame 50 - Beta is transliterated b and has the sound of the letter ---.	Answer - b
Frame 51 - γ has the name gamma and is usually pronounced like and transliterated with ----.	Answer - g
Frame 52 - Give the names of the following Greek letters: δ ε ζ η θ	Answer - delta, epsilon, zeta, eta, theta
Frame 53 - Transliterate the following Greek letters: δ ε ζ η θ	Answer - d, e, z, e, th

Frame 54 - Give the names of the following Greek letters: ι κ λ μ ν ξ	Answer - iota, kappa, lambda, mu, nu, xi
Frame 55 - Transliterate the following Greek letters: ι κ λ μ ν ξ	Answer - i, k, l, m, n, x
Frame 56 - Give the names of the following Greek letters: ο π ρ σ τ	Answer - omicron, pi, rho, sigma, tau
Frame 57 - Transliterate the following Greek letters: ο π ρ σ τ	Answer - o, p, r, s, t
Frame 58 - Give the names of the following Greek letters: υ φ χ ψ ω	Answer - upsilon, phi, chi, psi, omega
Frame 59 - Transliterate the following Greek letters: υ φ χ ψ ω	Answer - y or u, ph, ch, ps, o

Frame 60 - Read the following Greek quotation aloud: ἐγώ εἰμι ἄλφα καὶ ὠμέγα, ἀρχὴ καὶ τέλος.	
Frame 61 - Name all the letters in the Greek Quotation in Frame 60.	Answer - ἐγώ - epsilon, gamma, omega εἰμι - epsilon, iota, mu, iota ἄλφα - alpha, lambda, phi, alpha καὶ - kappa, alpha, iota ὠμέγα - omega, mu, epsilon, gamma, alpha ἀρχὴ - alpha, rho chi, eta τέλος - tau, epsilon, lambda, omicron, sigma

LESSON 6

Specific Objectives

1. To introduce the reading of the majuscles of the Greek alphabet.
2. To point out common uses of the Greek letters π, ☧, Α Ω

Activities

1. Have the students work through the following frames of the programmed text:

Frame 62 - In this section of frames you will learn to read the capital letters of the Greek alphabet. You probably have noticed that capital letters are not used as frequently in Greek as in English. The first word in a Greek sentence ----- (is/is not) capitalized.	Answer - is not
Frame 63 - In Greek, capital letters are used for the first letter of proper names. Sometimes inscriptions are written entirely in capitals. In general, however, Greek capitals are ----- (not as important/as important) as Greek small letters.	Answer - not as important
Frame 64 - Read the following quotation silently γνῶθι σ‿αὐτόν.	
Frame 65 - Read the same quotation in capital letters using Frame 64 as a guide. ΓΝΩΘΙ ΣΑUΤΟΝ	
Frame 66 - Read the following quotation silently: μηδὲν ἄγαν.	
Frame 67 - Read the same quotation in capital letters using Frame 66 as a guide ΜΗΔΕΝ ΑΓΑΝ	
Frame 68 - When Greek words are written entirely in capital letters accents and breathing marks ----- (are omitted/are used).	Answer - are omitted

Frame 69 - Read the quotation silently first in small letters and then in capitals. Follow the same procedures for Frames 70 through 80 φιλοσοφία βίου κυβερνήτης. ΦΙΛΟΣΟΦΙΑ ΒΙΟΥ ΚΥΒΕΡΝΗΤΗΣ.	
Frame 70 εἷς ἀνὴρ οὐδεὶς ἀνήρ. ΕΙΣ ΑΝΗΡ ΟΥΔΕΙΣ ΑΝΗΡ.	
Frame 71 θάλαττα, θάλαττα. ΘΑΛΑΤΤΑ ΘΑΛΑΤΤΑ	
Frame 72 πάντα ῥεῖ. ΠΑΝΤΑ ΡΕΙ.	
Frame 73 οὐ ζῆν μέγα τί ἐστιν, ἀλλὰ εὖ ζῆν. ΟΥ ΖΗΝ ΜΕΓΑ ΤΙ ΕΣΤΙΝ ΑΛΛΑ ΕΥ ΖΗΝ.	
Frame 74 μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος. ΜΕΤΡΟΝ ΒΙΟΥ ΕΣΤΙΝ ΚΑΛΛΟΣ ΟΥ ΧΡΟΝΟΥ ΜΗΚΟΣ.	
Frame 75 ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ. Ο ΑΝΕΞΕΤΑΣΤΟΣ ΒΙΟΣ ΟΥ ΒΙΩΤΟΣ ΑΝΘΡΩΠΩ.	
Frame 76 τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης; ΤΙΣ ΔΕ ΒΙΟΣ ΑΤΕΡ ΧΡΥΣΗΣ ΑΦΡΟΔΙΤΗΣ;	
Frame 77 οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός. ΟΥΚ ΕΣΤΙΝ ΕΥΡΕΙΝ ΒΙΟΝ ΑΛΥΠΟΝ ΟΥΔΕΝΟΣ.	

Frame 78 σκηνὴ πᾶς ὁ βίος. ΣΚΗΝΗ ΠΑΣ Ο ΒΙΟΣ.	
Frame 79 ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή. Ο ΒΙΟΣ ΒΡΑΧΥΣ Η ΔΕ ΤΕΧΝΗ ΜΑΚΡΗ.	
Frame 80 - ἐγώ εἰμι ἄλφα καὶ ὠμέγα, ἀρχὴ καὶ τέλος. ΕΓΩ ΕΙΜΙ ΑΛΦΑ ΚΑΙ ΩΜΕΓΑ ΑΡΧΗ ΚΑΙ ΤΕΛΟΣ.	
Frame 81 - Certain Greek letters are used commonly for various purposes. For example, in mathematics Greek letters are frequently used as symbols. The ratio between the circumference of a circle and its radius is expressed by the Greek letter ----.	Answer - π
Frame 82 - The Greek symbol ☧ stands for Christ and is frequently used in religious art. It comes from the first two letters of the Greek word for Christ (Χριστός). It is a combination of the Greek letters chi and ---.	Answer - rho (ρ)
Frame 83 - Another common religious symbol is ΑΩ which represents God as the beginning and end of all things. Recall the quotation that means in English "I am alpha and omega, the beginning and the end."	Answer - ἐγώ εἰμι ἄλφα καὶ ὠμέγα, ἀρχὴ καὶ τέλος.

LESSON 7

Specific Objectives

To introduce the writing of the following Greek quotations:

γνῶθι σαὐτόν.
μηδὲν ἄγαν.
φιλοσοφία βίου κυβερνήτης.

Activities

1. Elicit all of the above quotations orally with the visual cues.
2. Have the students work through the following frames of the programmed text.

Frame 84 - In this set of frames you are going to learn to write some of the quotations you have been reading. Look at the enlarged written version of the quotation which means "Know thyself." γνῶθι σαὐτόν. Try to copy the quotation on paper. Your teacher will look at your work.	
Frame 85 - Practice writing γνῶθι σαὐτόν 6 times.	
Frame 86 - Look at the enlarged written version of the quotation which means "Nothing in excess." μηδὲν ἄγαν. Copy the quotation carefully on your paper. Your teacher will look at your work.	
Frame 87 - Practice writing μηδὲν ἄγαν 6 times.	
Frame 88 - Look at the enlarged written version of the quotation which means "Philosophy is life's guiding principle." φιλοσοφία βίου κυβερνήτης.	

Frame 89 - Practice writing φιλοσοφία βίου κυβερνήτης 6 times.	

3. Have students come to the chalkboard and write sententiae from your dictation. Correct each while the class watches.

4. Ask the students to practice writing the sententiae for homework.

LESSON 8

Specific Objectives

To introduce the writing of the following sententiae.

εἷς ἀνὴρ οὐδεὶς ἀνήρ.
θάλαττα, θάλαττα.
πάντα ῥεῖ.
εὖ ζῆν μέγα τί ἐστιν, ἀλλὰ εὖ ζῆν.

Activities

1. Elicit the above sententiae from the students through the cue cards.
2. Have the students work through the following frames.

Frame 90 - Look at the enlarged written version of the quotation which means "One man is no man." εἷς ἀνὴρ οὐδεὶς ἀνήρ.	
Frame 91 - Practice writing εἷς ἀνὴρ οὐδεὶς ἀνήρ 6 times.	
Frame 92 - Look at the enlarged written version of the quotation from Xenophon which means "The sea! The sea!" - θάλαττα, θάλαττα.	
Frame 93 - Practice writing θάλαττα, θάλαττα 6 times.	
Frame 94 - Look at the enlarged written version of the quotation from Heraclitus which means "All things are in flux." πάντα ῥεῖ.	
Frame 95 - Practice writing πάντα ῥεῖ 6 times.	

Frame 96 - Look at the enlarged written version of the following quotation from Plato which means "It is not something great to live but to live well is a great thing." οὐ ζῆν μέγα τί ἐστιν ἀλλὰ εὖ ζῆν.	
Frame 97 - Practice writing οὐ ζῆν μέγα τί ἐστιν ἀλλὰ εὖ ζῆν 6 times.	

3. Have students come to the chalkboard and write sententiae from your dictation. Correct each written version while the class watches.
4. Ask the students to practice writing the sententiae for homework.

LESSON 9

Specific Objectives

To review the names and written forms of the Greek letters.

Activities

1. Play Tape C (The Alphabet Song). This tape contains the Greek alphabet set to the tune of "She'll Be Coming Round the Mountain." Have the students listen and sing along.
2. Have the students come to the chalkboard to write the Greek alphabet. Correct the work on the chalkboard. Have students copy the letters from the chalkboard.
3. Finish class with the alphabet song.

LESSON 10

Specific Objectives

1. To review the names of the Greek letters.
2. To write the following sententiae:

μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος.	- Plutarch
ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.	- Plato
τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης.	- Mimnermus
οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός.	- Menander
σκηνὴ πᾶς ὁ βίος.	- Palladas

Activities

1. Play Tape C. Have the students sing the Alphabet Song again several times.
2. Have the students work through the following frames of the programmed text.

Frame 98 - Look at the following enlarged version of the quotation from Plutarch which means "The measure of life is beauty not the length of time." μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος.	
Frame 99 - Copy μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος two times.	
Frame 100 - Look at the following enlarged version of the quotation from Plato which means "For man the unexamined life is not worth living." ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.	
Frame 101 - Copy ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ two times.	

Frame 102 - Look at the following enlarged version of the quotation from Mimnermus which means "What is life without golden Aphrodite?" τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης; Frame 103 - Copy τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης twice.	
Frame 104 - Copy twice the quotation from Menander which means "No one can find a life without grief," viz., οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός.	
Frame 105 - Copy twice the quotation from Palladas which means "All life is a stage," viz., σκηνὴ πᾶς ὁ βίος.	

3. Have the students sing the Alphabet Song again.
4. Have the students practice writing the sententiae for homework.

LESSON 11

Specific Objectives

1 To review the names of the Greek letters.

2. To discuss breathing marks, accents, and punctuation.

3. To introduce the writing of Greek capital letters.

Activities

1. Begin class with the Alphabet Song.

2. Have the students work through the following frames of the programmed text. Frames might be finished for homework.

Frame 106 - In the frames that follow we are going to discuss accent marks. You have probably noticed that in Greek there are ---- kinds of accent marks.	Answer - three
Frame 107 - On scrap paper try to write the three kinds of accent marks that occur in Greek.	Answer - ´ ` ˆ
Frame 108 - An accent that looks like this ´ is called an acute accent. The grave accent is similar to the acute but it slants in the other direction. Write a grave accent on your paper.	Answer - `
Frame 109 - The third type of accent is called the circumflex. It is really a combination of the acute and the grave. Write a circumflex accent on your paper.	Answer - ˆ
Frame 110 - In the pronunciation of Greek the type of accent indicates the ---- on which the speaker throws his voice.	Answer - syllable
Frame 111 - Accent marks are used in ---- Greek as well as in Classical Greek.	Answer - Modern

Frame 112 - Originally accent marks were used to indicate pitch. With an acute accent the voice would be raised a little. With a grave accent the voice would be lowered. With a circumflex accent the voice would be first raised and then lowered. Ancient Greek originally was a tonal language, i.e., a language using different pitches extensively.	
Frame 113 - Certain spoken languages of our own time are tonal languages. For example, Chinese and Swedish. Tonal languages make extensive use of different ----.	Answer - pitches
Frame 114 - Greek words which start with vowels (α, ε, η, ι, ο, υ, ω) or ρ have a breathing mark. There are two types of breathing marks, smooth breathing and ---- breathing.	Answer - rough
Frame 115 - Write a smooth breathing mark on your paper.	Answer - ᾿
Frame 116 - Write a rough breathing mark on your paper.	Answer - ῾
Frame 117 - As you may have noticed punctuation in Greek is slightly different from punctuation in English. Periods and commas, however, are --- (used/not used) in Greek.	Answer - used
Frame 118 - Greek uses a semicolon where English uses a question mark. Greek uses a raised period where English uses a semicolon.	
Frame 119 - As we have said before, capital letters in Greek ---- (are/are not) used for the first letter of the first word in a Greek sentence.	Answer - are not
Frame 120 - Capital letters---(are/are not) used for the first letter of a proper name in Greek.	Answer - are

Frame 121 - We will learn to write the capital letters in Greek. Copy the following quotations on your paper. Notice that many of the Greek capitals are exactly the same as Roman capitals.

ΓΝΩΘΙ ΣΑΥΤΟΝ.
ΜΗΔΕΝ ΑΓΑΝ.
ΦΙΛΟΣΟΦΙΑ ΒΙΟΥ
ΚΥΒΕΡΝΗΤΗΣ.

Frame 122 - Copy this quotation:

ΕΙΣ ΑΝΗΡ ΟΥΔΕΙΣ
ΑΝΗΡ.

Frame 123 - Copy these quotations from Xenophon and Heraclitus:

ΘΑΛΑΤΤΑ, ΘΑΛΑΤΤΑ.
ΠΑΝΤΑ ΡΕΙ.

Frame 124 - Copy this quotation from Plato: ΟΥ ΖΗΝ ΜΕΓΑ ΤΙ ΕΣΤΙΝ ΑΛΛΑ ΕΥ ΖΗΝ.	

LESSON 12

Specific Objectives

1. To review the names of the Greek letters.
2. To practice the writing of Greek capital letters.
3. To review the writing of Greek small letters.
4. To introduce formally the concept of iota subscript.

Activities

1. Begin and end class with the Alphabet Song.
2. Have the students work through the following frames of the programmed text. Frames might be finished for homework.

Frame 125 - Copy this quotation from Plutarch: ΜΕΤΡΟΝ ΒΙΟΥ ΕΣΤΙ ΚΑΛΛΟΣ ΟΥ ΧΡΟΝΟΥ ΜΗΚΟΣ.	
Frame 126 - Look back at frame 125. Write the quotation in small letters. Omit accents.	Answer - μετρον βιου ἐστι καλλος οὐ χρονου μηκος.

Frame 127 - Copy this quotation from Plato: Ο ΑΝΕΞΕΤΑΣΤΟΣ ΒΙΟΣ ΟΥ ΒΙΩΤΟΣ ΑΝΘΡΩΠΩ.	
Frame 128 - Look back at Frame 127. Write the quotation in small letters. Omit accents.	Answer - ὁ ἀνεξεταστος βιος οὐ βιωτος ἀνθρωπῳ.
Frame 129 - In the quotation ὁ βίος ἀνεξέταστος οὐ βιωτός ἀνθρωπῳ look at the last letter of the last word. You will notice under the ω a small iota. Copy the word on your paper.	
Frame 130 - The small iota under the omega is called iota subscript.It ...(is/is not) pronounced.	Answer - is not
Frame 131 - At one time the word ἀνθρώπῳ was written ἀνθρώπωι . When the iota lost its sound, it was written under the preceding vowel. The small iota under the vowel is called ----.	Answer - iota subscript
Frame 132 - Copy this quotation from Mimnermus: ΤΙΣ ΔΕ ΒΙΟΣ ΑΤΕΡ ΧΡΥΣΗΣ ΑΦΡΟΔΙΤΗΣ.	

Frame 133 - Look back at Frame 132. Write the quotation in small letters. Omit accents.	Answer - τις δε βιος ατερ χρυσης Ἀφροδιτης;
Frame 134 - Copy this quotation from Menander: ΟΥΚ ΕΣΤΙΝ ΕΥΡΕΙΝ ΒΙΟΝ ΑΛΥΠΟΝ ΟΥΔΕΝΟΣ.	
Frame 135 - Look back at Frame 134. Write the quotation in small letters. Omit accents.	Answer - οὐκ ἐστιν εὑρειν βιον ἀλυπον οὐδενος.
Frame 136 - Copy this quotation from Palladas: ΣΚΗΝΗ ΠΑΣ Ο ΒΙΟΣ.	
Frame 137 - Look back at frame 136. Write the quotation in small letters. Omit accents.	Answer - σκηνη πας ὁ βιος.

Frame 138 - Copy this quotation from Hippocrates: Ο ΒΙΟΣ ΒΡΑΧΥΣ Η ΔΕ ΤΕΧΝΗ ΜΑΚΡΗ.	
Frame 139 - Look back at Frame 138. Write the quotation in small letters. Omit accents.	Answer - ὁ βιος βραχυς ἡ δε τεχνη μακρη.
Frame 140 - Copy this quotation from the New Testament: ΕΓΩ ΕΙΜΙ ΑΛΦΑ ΚΑΙ ΩΜΕΓΑ, ΑΡΧΗ ΚΑΙ ΤΕΛΟΣ.	
Frame 141 - Look back at Frame 140. Write the quotation in small letters. Omit accents.	Answer - ἐγω εἰμι ἀλφα και ὠμεγα, ἀρχη και τελος.

LESSON 13 [Unit Review]

Specific Objectives

1. To review the history and importance of the Greek alphabet.
2. To review the reading and writing of the Greek alphabet.
3. To review the names of the Greek letters.

Activities

1. Have the students work through the following frames in lock step.

Frame 142 - We are now going to review reading Greek. Read each quotation aloud in this and the following frames: γνῶθι σ̓ἀυτον.	
Frame 143 - μηδὲν ἄγαν.	
Frame 144 - φιλοσοφία βίου κυβερνήτης.	
Frame 145 - εἶς ἀνὴρ οὐδεὶς ἀνήρ.	
Frame 146 - θάλαττα, θάλαττα.	
Frame 147 - πάντα ῥεῖ.	
Frame 148 - οὐ ζῆν μέγα τί ἐστιν, ἀλλὰ εὖ ζῆν.	
Frame 149 - μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος.	
Frame 150 - ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.	
Frame 151 - τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης;	

Frame 152 - οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός.	
Frame 153 - σκηνὴ πᾶς ὁ βίος.	
Frame 154 - ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή.	
Frame 155 - ἐγῶ εἰμι ἄλφα καὶ ὠμέγα, ἀρχὴ καὶ τέλος.	

2. Have the class sing the Alphabet Song.

3. Tell the students that they will now review the history and importance of the Greek alphabet. Ask the following questions:

    a. From which alphabet did the Greek alphabet develop?

    b. From what did the Phoenician alphabet come?

    c. Besides the Phoenician alphabet what other alphabets developed from Egyptian hieroglyphics?

    d. In what alphabet is English written?

    e. How did the Roman alphabet develop?

    f. What alphabet is used in the writing of Russian?

    g. How did the Cyrillic alphabet develop?

    h. What alphabet is used in writing most of the world's languages?

4. Have the students copy the sententiae from Frames 142-155. This might be finished for homework.

LESSON 14 [Unit Review]

Specific Objectives

1. To review the following derivatives: alphabetize, alpha and omega, rhotacism, deltoid, iota, sigmoid, delta, gamma.

2. To review the distinction between translation and transliteration.

3. To review the following sententia aurally and orally and the background on it:

ἐγώ εἰμι ἄλφα καὶ ὠμέγα, ἀρχὴ καὶ τέλος.

4. To review accents, breathings, iota subscripts.

5. To review the names of the Greek letters.

Activities

1. Ask the following questions:
    a. What is the difference between translation and transliteration?
    b. What types of accents are there in Greek?
    c. What types of breathing marks are there in Greek?
    d. What is an iota subscript?

2. Sing the Alphabet Song several times.

3. Have the students work through the following frames:

Frame 156 - Give the Greek quotation from the New Testament which means in English "I am alpha and omega, the beginning and the end".	Answer - ἐγώ εἰμι ἄλφα καὶ ὠμέγα, ἀρχὴ καὶ τέλος.

Frame 157 - Most of the New Testament was originally written in the ---- language.	Answer - Greek
Frame 158 - Most of the Old Testament was originally written in the ---- language and then translated into Greek.	Answer - Hebrew
Frame 159 - The Greek of the Bible was a special form of Greek known as the koine or ---- dialect.	Answer - common
Frame 160 - We will now review some English expressions connected with the Greek alphabet. For example, a delta is ----.	Answer - a triangular-shaped river mouth
Frame 161 - A deltoid-shaped object has the shape of a ----.	Answer - triangle
Frame 162 - A sigmoid-shaped object has the shape of a ----.	Answer - sigma or s
Frame 163 - To place in order according to the letters of the alphabet is to ----.	Answer - alphabetize
Frame 164 - Changing s to r is called ----.	Answer - rhotacism
Frame 165 - A very small amount is called an ----.	Answer - iota
Frame 166 - The expression alpha and omega means the beginning and the ----.	Answer - end
Frame 167 - A beta class hotel would be a ---- class hotel.	Answer - 2nd
Frame 168 - There is a type of radiation known as the gamma ray. It is named for the ----.	Answer - 3rd letter of the Greek alphabet, gamma

Frame 169 - The following are the items you should have learned in this unit:

a. The history and importance of the Greek alphabet.

b. The reading of the Greek alphabet.

c. The writing of the Greek alphabet.

d. A Greek quotation involving the first and last letter of the Greek alphabet.

e. The following English expressions: alpha and omega, gamma ray, beta, rhotacism, alphabetize, iota.

UNIT V

ANCIENT CRETE

AN OVERVIEW OF THE MATERIAL TO BE TAUGHT IN THIS UNIT:

1. Crete's history, culture, and influence
2. Mythology connected with Crete
3. Semantic and morphological distinctions between the nominative and accusative cases singular of Greek nouns met
4. Semantic and morphological distinctions between 1st, 2nd, and 3rd persons singular active indicative of Greek verbs met
5. New Greek lexical items connected with the cultural theme of this unit
6. English derivatives connected with the Greek lexical items introduced.

LESSON 1

Specific Objectives

1. To explain how we know about Cretan culture.
2. To explain how Greek culture was related to Cretan culture.
3. To summarize the early history of Crete.
4. To teach the following dialogue audio-lingually:

A. ποῦ ἐστιν ἡ Κρήτη;	Where is Crete?
B. ἡ Κρήτη ἐστὶν ἐν τῷ Αἰγαίῳ πελάγει.	Crete is in the Aegean Sea.
A. ἔστιν ἡ Κρήτη νῆσος;	Is Crete an island?
B. ναί. ἡ Κρήτη ἐστὶ νῆσος.	Yes - Crete is an island.
A. τίς ἐστιν ὁ ἄρχων ἐν Κρήτῃ;	Who is the ruler in Crete?
B. Μίνως ἐστὶν ὁ ἄρχων ἐν Κρήτῃ.	Minos is the ruler in Crete.

Activities

1. Tell the students that in this unit they are going to learn about ancient Crete, the large island in the Mediterranean Sea where the foundations of Greek culture were established. Much of our knowledge about ancient Crete comes from archaeology. Ask the students what archaeology is. Tell them that we also know about the Cretans from their writings some of which were in Greek and others. in a language that we don't yet understand. The undeciphered language was written in a script called Linear A. The form of Greek that the Cretans knew was written in a script the archaeologists call Linear B. Linear B was very different from the Greek alphabet that we have learned. In fact we could not read Linear B until it was deciphered in 1952 by the British cryptologists. Ventris and

Chadwick. A third source of our information about the Cretans is what the later Greeks tell us about them both in factual literature and legend.

2. Tell the students that Crete ruled the Aegean Sea for 800 years: from 2200 B.C. - 1400 B.C. The cities on the Greek mainland seem to have paid taxes and tribute to Crete. The Cretans seem to have established colonies on the Greek mainland. The Greeks on the mainland imitated and admired the Cretans. The ruler of Crete had the name Minos. Probably almost every ruler of Crete used this name.

3. Tell the students that they will now learn a dialogue about Crete. Using the map, introduce the dialogue listed in the Specific Objectives of this lesson in the usual way. Avoid using English where possible.

   Convey meaning with gestures.

4. Ask the following questions:

   a. How do we know about ancient Crete?

   b. What is Linear A? What is Linear B?

   c. Who were Chadwick and Ventris?

   d. What relationship existed between Crete and mainland Greece?

LESSON 2

Specific Objectives

1. To summarize what is known about Knossos.
2. To review the dialogue presented in Lesson 1.

Activities

1. Show the students the EBF Study Print dealing with Knossos if possible. Locate Knossos on the map. Tell the students that Minos, the ruler of Crete, lived at Knossos in a huge palace. This palace was the artistic, religious, and tax collecting center in Crete. Arthur Evans, a famous British archaeologist, discovered the ruins of Knossos in 1900. The palace at Knossos is notable for its staircases, its columns, and its elaborate drainage and plumbing systems. Minos was apparently so respected that there were no fortifications surrounding the palace. The palace itself was a huge complex of rooms, halls, and corridors. There was a similar, smaller palace at Phaistos, another town in Crete.
2. Go through the dialogue in Lesson 1 several times in the usual fashion.
3. Ask the following questions:
    a. Who was Minos?
    b. What was Knossos?
    c. Who was Arthur Evans?
    d. Describe the palace at Knossos.

LESSON 3

Specific Objectives

1. To explain the legend of the Minotaur.

2. To teach the following dialogue:

ποῦ ἐστιν ὁ Λαβύρινθος;	Where is the Labyrinth?
ὁ Λαβύρινθός ἐστιν ἐν Κρήτῃ.	The Labyrinth is in Crete.
τί ἐστιν ὁ Μινώταυρος;	What is the Minotaur?
ὁ Μινώταυρός ἐστι καὶ ἄνθρωπος καὶ ταῦρος.	The Minotaur is both a man and a bull.

Activities

1. Explain that there was a famous myth or legend connected with Knossos and Crete, viz., the legend of the Minotaur. The Minotaur was a monster-half bull and half man. He had the body of a man and the head of a bull. He was actually the child of King Minos' wife and a bull. He ate human flesh. He lived in a building called the Labyrinth. This building was so complicated and had so many hallways and rooms that no one who entered it ever found his way out. Some people think that the Labyrinth was in reality the great palace of King Minos at Knossos. To a stranger this complex palace was like a maze or labyrinth. To keep the Minotaur happy every year seven of the handsomest young men and seven of the prettiest girls were taken from Athens to Knossos in a warship and fed to the Minotaur. The young people were sent into the Labyrinth where the Minotaur waited for them. The fact that in the myth the victims came from Athens and were actually a sort of tax that the Athenians paid to Minos indicates that Minos' influence over the mainland was very strong. Athens may have been part of a Cretan empire.

2. Introduce the dialogue listed under Specific Objectives in the usual fashion.

3. Ask the following questions:

   a. What was the Minotaur?

   b. What was the Labyrinth?

   c. With what is the Labyrinth sometimes identified?

   d. What did the Minotaur devour?

   e. From where did the Minotaur's victims come?

   f. What is significant about the fact that victims came from Athens?

LESSON 4

Specific Objectives

1. To explain the myth of Theseus.

2. To teach the reading and writing of the expressions learned in Lessons 1 and 3.

Activities

1. Start class by reviewing orally the dialogues listed in the Specific Objectives of Lessons 1 and 3.

2. Tell the students that they are going to learn about how the Minotaur met his death. If possible show the filmstrip on Theseus from the Instructional Kit. If not, explain the myth in the following terms: Theseus was the son of the King of Athens. He insisted upon being one of the seven youths whom Athens sent to feed the Minotaur each year. When the boat arrived in Crete, Theseus told King Minos that he wished to meet the Minotaur first. Minos allowed this. Theseus was a brave young fighter. He met King Minos' beautiful daughter Ariadne and fell in love with her. Ariadne found a special sword for Theseus that would enable him to kill the Minotaur. She also gave Theseus a spool of thread that would enable him to find his way through the Labyrinth. Theseus was successful in his effort to kill the Minotaur. He and Ariadne started back for Athens. Never again did Athens pay tribute to Crete.

3. Have the students work through the following frames of the Programmed Text. Explain that the word "Frame" will no longer be used in the Programmed Text because it is no longer necessary. Frames 1-7 should be done in lock step.

1 - Read the following paragraph aloud in Greek: ἡ Κρήτη ἐστὶν ἐν τῷ Αἰγαίῳ πελάγει. ἡ Κρήτη ἐστὶ νῆσος. Μίνως ἐστὶν ὁ ἄρχων ἐν Κρήτῃ. ὁ Λαβύρινθός ἐστιν ἐν Κρήτῃ. ὁ Μινώταυρός ἐστι καὶ ἄνθρωπος καὶ ταῦρος.	
2 - Now read each of the following questions aloud in Greek and try to give an oral answer. Refer to Frame 1 if necessary. Then read each answer aloud from the answer column. ποῦ ἐστιν ἡ Κρήτη;	ἡ Κρήτη ἐστὶν ἐν τῷ Αἰγαίῳ πελάγει.
3 - ἔστιν ἡ Κρήτη νῆσος;	ναί. ἡ Κρήτη ἐστὶ νῆσος.
4 - τίς ἐστιν ὁ ἄρχων ἐν Κρήτῃ;	Μίνως ἐστὶν ὁ ἄρχων ἐν Κρήτῃ.
5 - ποῦ ἐστιν ὁ Μινώταυρος;	ὁ Μινώταυρός ἐστιν ἐν Κρήτῃ.
6 - ποῦ ἐστιν ὁ Λαβύρινθος;	ὁ Λαβύρινθός ἐστιν ἐν Κρητῃ.
7 - τί ἐστιν ὁ Μινώταυρος;	ὁ Μινώταυρός ἐστι καὶ ἄνθρωπος καὶ ταῦρος.

8 - Read the following paragraph silently: ἡ Κρήτη ἐστὶν ἐν τῷ Αἰγαίῳ πελάγει. ἡ Κρήτη ἐστὶ νῆσος. Μίνως ἐστὶν ὁ ἄρχων ἐν Κρήτῃ. ὁ Λαβύρινθός ἐστιν ἐν Κρήτῃ. ὁ Μινώταυρός ἐστι καὶ ἄνθρωπος καὶ ταῦρος.	
9 - Now answer the following questions in writing. Check your answers carefully with the answer column. ποῦ ἐστιν ἡ Κρήτη;	ἡ Κρήτη ἐστὶν ἐν τῷ Αἰγαίῳ πελάγει.
10 - ποῦ ἐστιν ὁ Μινώταυρος;	ὁ Μινώταυρός ἐστιν ἐν Κρήτῃ.
11 - ποῦ ἐστιν ὁ Λαβύρινθος;	ὁ Λαβύρινθός ἐστιν ἐν Κρήτῃ
12 - τίς ἐστιν ὁ ἄρχων ἐν Κρήτῃ;	Μίνως ἐστὶν ὁ ἄρχων ἐν Κρήτῃ.
13 - τί ἐστιν ὁ Μινώταυρος;	ὁ Μινώταυρός ἐστι καὶ ἄνθρωπος καὶ ταῦρος.

LESSON 5

Specific Objectives

1. To explain the myth of Daedalus.

2. To teach the following dialogue audio-lingually:

οῖδε Μίνωα Δαίδαλος;	Does Daedalus know Minos?
ναί. Μίνωα οῖδε Δαίδαλος.	Yes, Daedalus knows Minos.
φιλεῖ Μίνωα Δαίδαλος;	Does Daedalus like Minos?
οὔ. Μίνωα οὐ φιλεῖ Δαίδαλος.	No, Daedalus does not like Minos.
μισεῖ Μίνως Δαίδαλον;	Does Minos hate Daedalus?
ναί. Μίνως μισεῖ Δαίδαλον.	Yes, Minos hates Daedalus.

Activities

1. Tell the students that they are going to learn about another myth connected with Crete, the story of Daedalus. If possible, show the filmstrip on Daedalus from the Instructional Kit. If not, explain the story in the following terms: Daedalus was a famous craftsman and engineer. He was invited by King Minos to build the Labyrinth to house the Minotaur. Later, Daedalus lost favor with Minos. In fact, the two men hated each other. Minos had Daedalus imprisoned in the Labyrinth - which was so well built that even Daedalus could not find his way out. Daedalus - being a great engineer - built wings for himself and his son. He warned his son Icarus not to fly too close to the sun. Icarus did not follow his father's advice. He flew too close to the sun and the wax binding his feathers together melted. He fell and drowned. The part of the Aegean Sea where he drowned is still called the Icarian Sea.

2. Teach dialogue in the usual fashion. Perhaps stick figures on the chalkboard could help in teaching this dialogue.

3. Ask the following questions:

   a. What did Daedalus build?

   b. Were relations between Minos and Daedalus cordial? Explain.

   c. How did Minos imprison Daedalus?

   d. How did Daedalus escape?

   e. What became of Icarus?

4. The teacher may wish to mention that the main character in James Joyce's ULYSSES is named Daedalus. Ask if any students have read this book. Ask for explanations of the appropriateness of this name.

5. Close class with the dialogue.

LESSON 6

Specific Objectives

1. To introduce the reading of the expressions learned in Lesson 5.
2. To introduce the concept that word order is relatively free in Greek.
3. To introduce semantic and morphological distinctions between the nominative and accusative cases.

Activities

Have the students work through the following frames of the Programmed Text. The frames might be finished for homework.

14 - Read the following paragraph aloud in Greek: Μίνως ἐστὶν ὁ ἄρχων ἐν Κρήτῃ. Μίνως οἶδε Δαίδαλον. Μίνωα οὐ φιλεῖ Δαίδαλος. Μίνως μισεῖ Δαίδαλον.	
15 - Now read each of the following questions aloud in Greek and try to give an oral answer. Refer to Frame 14 if necessary. Then read each answer aloud. τίς ἐστιν ὁ ἄρχων ἐν Κρήτῃ;	Μίνως ἐστὶν ὁ ἄρχων ἐν Κρήτῃ.
16 - οἶδε Μίνωα Δαίδαλος;	ναί. Μίνωα οἶδε Δαίδαλος.
17 - φιλεῖ Μίνωα Δαίδαλος;	οὔ. Μίνωα οὐ φιλεῖ Δαίδαλος.

18 - μισεῖ Μίνως Δαίδαλον;	ναί. Μίνως μισεῖ Δαίδαλον.
19 - Now read the following six sentences aloud: Μίνως μισεῖ Δαίδαλον. Μίνως Δαίδαλον μισεῖ. Δαίδαλον μισεῖ Μίνως. Δαίδαλον Μίνως μισεῖ. μισεῖ ὁ Μίνως Δαίδαλον. μισεῖ Δαίδαλον Μίνως.	
20 - All of the sentences in Frame 19 mean just about the same thing. Each could be translated into English -------.	Minos hates Daedalus.
21 - In Greek, word order is not as important as in English. In fact, the words in a Greek sentence can be mixed up usually without really changing the meaning. In English, by contrast, word order ---------- (is/is not) very important to meaning.	is
22 - In Greek the relationship between words is often indicated by the endings on the words. You have noticed perhaps that King Minos' name in Greek is sometimes spelled Μίνως . and sometimes Μίνωα Similarly Daedalus' name is sometimes spelled Δαίδαλος and sometimes -------------.	Δαίδαλον.
23 - Before we explain the difference in spelling between Μίνως and Μίνωα and between Δαίδαλος and Δαίδαλον we have to talk about the distinction between the subject and the direct object in a sentence. The subject of the sentence is often the doer or	direct object

performer of an action. The direct object in a sentence may be thought of as the word toward which the action of the sentence is directed. It should be remembered that not all sentences have both a subject and a - - - - .	
24 - Pick out the subject and object in the following sentence: Minos hates Daedalus.	"Minos" is the subject. "Daedalus" is the object.
25 - Pick out the subject and object in the following sentence: Daedalus hates Minos.	"Daedalus" is the subject. "Minos" is the object.
26 - As you have seen in Frames 24 and 25 word order in English - - - (is/is not) very important because it shows which word is the subject and which word is the direct object.	is
27 - In Greek the subject is indicated by a special form or spelling and the object likewise by a special form or spelling. The special subject form or spelling is called the nominative case. The special object form or spelling is called the accusative case. Write the phrases "nominative case" and "accusative case" on your paper.	

28 - Very often in Greek the nominative case form ends in **s** and the accusative case form ends in ν or α . Sometimes the accusative is the same as the nominative. Let us look at the nominative case and accusative case forms of some of the Greek words we have met before. The nominative case will be listed first. Say the words aloud and copy them on your paper. Δαίδαλος Δαίδαλον	
29 - Μίνως Μίνωα	
30 - χρόνος χρόνον	
31 - βίος βίον	
32 - ἄνθρωπος ἄνθρωπον	
33 - κάλλος κάλλος	
34 - Sometimes the nominative case has endings other than **S**. Let us now look at some more nominative and accusative forms. Say the words aloud and copy them on your paper. θάλαττα θάλατταν	
35 - σκηνή σκηνήν	
36 - τέχνη τέχνην	
37 - φιλοσοφία φιλοσοφίαν	
38 - κυβερνήτης κυβερνήτην	

LESSON 7

Specific Objectives

1. To review semantic and morphological distinctions between the nominative and accusative cases.

2. To review the concept that word order is relatively free in Greek.

Activities

1. Ask the students if word order in Greek is as important as word order in English for showing the relationship between words. Ask what actually does indicate the relationship between words in Greek.

2. Tell the students that they are going to review the difference between the nominative and accusative cases. Ask the following questions:

    a. What case is used for the subject of a sentence?

    b. What is a subject?

    c. What case is used for the direct object in a sentence?

    d. What is a direct object?

    e. Give English examples of subjects and objects in sentences.

3. Tell the class that they are going to review some nominative and accusative forms through some exercises called pattern practices. Say each sentence and have the students repeat. To assure comprehension have the English said at least once.

γνῶθι σ᾽αὐτόν	Know thyself.
γνῶθι φιλοσοφίαν	Know philosophy.
γνῶθι Μίνωα	Know Minos.
γνῶθι Δαίδαλον	Know Daedalus.

γνῶθι βίον.	Know life.
Μίνως Δαίδαλον μισεῖ.	Minos hates Daedalus.
Μίνως χρόνον μισεῖ.	Minos hates time.
Μίνως κάλλος μισεῖ.	Minos hates beauty.
Μίνως φιλοσοφίαν μισεῖ.	Minos hates philosophy.
Μίνως βίον μισεῖ.	Minos hates life.
ὁ ἄνθρωπος Μίνωα φιλεῖ.	The man likes Minos.
ὁ ἄνθρωπος Δαίδαλον φιλεῖ.	The man likes Daedalus.
ὁ ἄνθρωπος κάλλος φιλεῖ.	The man likes beauty.
ὁ ἄνθρωπος φιλοσοφίαν φιλεῖ.	The man likes philosophy.
ὁ ἄνθρωπος βίον φιλεῖ.	The man likes life.
Δαίδαλος Μίνωα οἶδεν.	Daedalus knows Minos.
Δαίδαλος Δαίδαλον οἶδεν.	Daedalus knows Daedalus.
Δαίδαλος κάλλος οἶδεν.	Daedalus knows beauty.
Δαίδαλος φιλοσοφίαν οἶδεν.	Daedalus knows philosophy.
Δαίδαλος βίον οἶδεν.	Daedalus knows life.

LESSON 8

Specific Objectives

To introduce the reading and transformation of the pattern practices presented audio-lingually in Lesson 7.

Activities

Have the students work through the following frames of the Programmed Text in lock step. The frames might be reviewed for homework.

39 - Read each sentence in the following pattern practice aloud. Then make each sentence negative aloud. Check your sentence with the answer column. Μίνως βίον μισεῖ.	Μίνως βίον οὐ μισεῖ.
40 - Μίνως ἄνθρωπον μισεῖ.	Μίνως ἄνθρωπον οὐ μισεῖ.
41 - Μίνως κάλλος μισεῖ.	Μίνως κάλλος οὐ μισεῖ.
42 - Μίνως θάλατταν μισεῖ.	Μίνως θάλατταν οὐ μισεῖ.
43 - Μίνως σκηνῆν μισεῖ.	Μίνως σκηνῆν οὐ μισεῖ.
44 - Μίνως φιλοσοφίαν μισεῖ.	Μίνως φιλοσοφίαν οὐ μισεῖ.
45 - φιλεῖ ἄνθρωπος Μίνωα.	οὐ φιλεῖ ἄνθρωπος Μίνωα.
46 - φιλεῖ ἄνθρωπος Δαίδαλον.	οὐ φιλεῖ ἄνθρωπος Δαίδαλον.
47 - φιλεῖ ἄνθρωπος κάλλος.	οὐ φιλεῖ ἄνθρωπος κάλλος.
48 - φιλεῖ ἄνθρωπος φιλοσοφίαν.	οὐ φιλεῖ ἄνθρωπος φιλοσοφιαν.

49 - Δαίδαλος οἶδε Μίνωα.	Δαίδαλος οὐκ οἶδε Μίνωα.
50 - Δαίδαλος οἶδε Δαίδαλον.	Δαίδαλος οὐκ οἶδε Δαίδαλον.
51 - Δαίδαλος οἶδε ἄνθρωπον.	Δαίδαλος οὐκ οἶδε ἄνθρωπον.
52 - Δαίδαλος οἶδε κάλλος.	Δαίδαλος οὐκ οἶδε κάλλος.
53 - Δαίδαλος οἶδε θάλατταν.	Δαίδαλος οὐκ οἶδε θάλατταν.
54 - Δαίδαλος οἶδε φιλοσοφίαν.	Δαίδαλος οὐκ οἶδε φιλοσοφίαν.
55 - Δαίδαλος οἶδε σκηνήν.	Δαίδαλος οὐκ οἶδε σκηνήν.
56 - Δαίδαλος οἶδε κυβερνήτην.	Δαίδαλος οὐκ οἶδε κυβερνήτην.
57 - Read each sentence in the following pattern practice aloud. Then make each sentence negative by beginning it with the word μή. γνῶθι σ᾽αὐτόν.	μὴ γνῶθι σ᾽αὐτόν.
58 - γνῶθι Μίνωα.	μὴ γνῶθι Μίνωα.
59 - γνῶθι Δαίδαλον.	μὴ γνῶθι Δαίδαλον.
60 - γνῶθι βίον.	μὴ γνῶθι βίον.
61 - γνῶθι ἄνθρωπον.	μὴ γνῶθι ἄνθρωπον.
62 - γνῶθι κάλλος.	μὴ γνῶθι κάλλος.

63 - γνῶθι θάλατταν.	μὴ γνῶθι θάλατταν.
64 - γνῶθι σκηνήν.	μὴ γνῶθι σκηνήν.
65 - γνῶθι φιλοσοφίαν.	μὴ γνῶθι φιλοσοφίαν.
66 - γνῶθι κυβερνήτην.	μὴ γνῶθι κυβερνήτην.
67 - Now read aloud each question in the following pattern practice and answer aloud each question affirmatively. Check your answer by looking at the answer column. μισεῖ Μίνως βίον;	ναί. μισεῖ Μίνως βίον.
68 - μισεῖ Μίνως Δαίδαλον;	ναί. μισεῖ Μίνως Δαίδαλον.
69 - μισεῖ Μίνως ἄνθρωπον;	ναί. μισεῖ Μίνως ἄνθρωπον.
70 - μισεῖ Μίνως χρόνον;	ναί. μισεῖ Μίνως χρόνον.
71 - μισεῖ Μίνως κάλλος;	ναί. μισεῖ Μίνως κάλλος.
72 - μισεῖ Μίνως θάλατταν;	ναί. μισεῖ Μίνως θάλατταν.
73 - μισεῖ Μίνως σκηνήν;	ναί. μισεῖ Μίνως σκηνήν.
74 - μισεῖ Μίνως φιλοσοφίαν.	ναί. μισεῖ Μίνως φιλοσοφίαν.
75 - μισεῖ Μίνως κυβερνήτην;	ναί. μισεῖ Μίνως κυβερνήτην.

LESSON 9

Specific Objectives

1. To explain something of the Cretan contribution to art and architecture.

2. To present the following English derivatives or cognates of recently learned Greek lexical items: tyrant, taurine, Daedalian, misanthrope, misogynist, labyrinthine, philanthropist, Anglophile, Francophile, philander.

Activities

1. Tell the students that many beautiful works of art survive from ancient Crete. Cretan statues are erotic and unusual. Many times women and bulls were depicted. The Cretans were fond of bulls in their art as well as in their mythology. The Cretans were also excellent makers of pottery and vases. If possible, show the students some pictures of Cretan art.

2. Show the EBF study print of the palace at Knossos. Comment on the Egyptian and Near Eastern aspects of the architecture - the bright colors. Invite the students to compare the Cretan style of architecture with the classical Greek style. Use the EBF study print of the Parthenon for comparison.

3. Approach the following derivatives and cognates in the usual audio-lingual fashion:

English Word	Greek Root	Meaning of English Word
tyrant	τύραννος "ruler"	dictator, authoritarian ruler
taurine	ταῦρος "bull"	bull-like
Daedalian	Δαίδαλος "Daedalus"	highly skilled
misanthrope	μισεῖ "hates" ἄνθρωπος "man"	a hater of mankind

English Word	Greek Root	Meaning of English Word
misogynist	μισεῖ "hates"	a hater of women
labyrinthine	λαβύρινθος "labyrinth"	complicated
philanthropist	φιλεῖ "loves" ἄνθρωπος "man"	a person who shows his love for mankind by deeds
Anglophile	φιλεῖ "loves"	a lover of the English
Francophile	φιλεῖ "loves"	a lover of the French
philander	φιλεῖ "loves"	to flirt; a flirt

4. Have the students echo each of the above English derivatives chorally and individually. Then ask the following questions:

   a. What is a Daedalian worker?

   b. Is a millionaire who gives vast amounts of money to charity a philanthropist, a misogynist, or a misanthrope? Explain the differences between the terms.

   c. Is a man who loves England and things English properly described as an Anglophile, a Francophile, or a philander? Explain the differences between the terms.

   d. Was Hitler a tyrant?

   e. What would a taurine shaped statue look like?

LESSON 10

Specific Objectives

1. To introduce the reading and writing of the following derivatives and their etymologies: tyrant, taurine, Daedalian, misanthrope, misogynist, labyrinthine, philanthropist, Anglophile, Francophile, philander.

2. To review what was taught in Lesson 9 about Cretan art and architecture.

Activities

1. Tell the students that now they are going to review some of what they have learned regarding Cretan art and architecture. Ask the following questions:

   a. What building is the most famous example of Cretan architecture?

   b. Describe the palace at Knossos.

   c. What were some favorite subjects of Cretan artists?

   d. How does Cretan architecture compare with classical Greek architecture?

2. Have the students echo each of the derivatives listed in the Specific Objectives of this lesson in chorus and individually.

3. Have the students work through the following frames in the Programmed Text:

76 - Now we will turn our attention to the English derivatives we have learned recently. An English word meaning "dictator" or "absolute ruler" and derived from the Greek word τύραννος is ------.	tyrant
77 - An English word meaning "bull-like" and derived from the Greek word ταῦρος is ------.	taurine

78 - An English word meaning "highly skilled" and derived from the Greek name Δαίδαλος is - - - - - - -.	Daedalian
79 - An English word meaning "one who hates the human race" and derived from the Greek words μισεῖ and ἄνθρωπος is - - - - - - - -.	misanthrope
80 - An English word meaning "one who loves mankind" and derived from the Greek words φιλεῖ and ἄνθρωπος is - - - - - - - - -.	philanthropist
81 - An English word meaning "woman hater" and connected with the Greek word μισεῖ is - - - - -.	misogynist
82 - An English word meaning "complicated" or "intricate" and derived from the Greek word λαβύρινθος is - - - - .	labyrinthine
83 - An English word meaning "to flirt" and derived from the Greek word φιλεῖ is - - - - -.	philander
84 - An English word meaning "a lover of the British people" and derived from the Greek word φιλεῖ is - - - - - - - -.	Anglophile
85 - An English word meaning "a lover of the French people" and derived from the Greek word φιλεῖ is - - - - - - -.	Francophile

86 - Open your Greek notebook to the heading Word Study. Add the following words to the first column of your list there: tyrant, taurine, Daedalian, misanthrope, misogynist, labyrinthine, philanthropist, Anglophile, Francophile, philander.	
87 - Now put in the Greek words and the meanings of the English words in the appropriate columns of your list. Refer to Frames 76-86 if necessary.	
88 - Explain in your own words the meaning of each of the following English sentences. Pay particular attention to the underlined word which is defined in the answer column. The President of the United States is not a tyrant.	absolute ruler, dictator
89 - The man had a taurine facial expression.	bull-like
90 - John D. Rockefeller was a notable philanthropist.	benefactor of mankind, contributor to worthy causes
91 - Queen Elizabeth II is certainly an Anglophile.	a lover of the British people and traditions
92 - General DeGaulle has been described as a Francophile.	lover of the French people
93 - There are many Daedalian carpenters in Philadelphia.	highly skilled
94 - A person who would wish to destroy the whole world with nuclear weapons would certainly be a misanthrope.	hater of the human race

95 - A person who would want to make all women in the world slaves would certainly be a misogynist.	hater of women
96 - High school students are much too busy with their studies to philander.	flirt
97 - Labyrinthine puzzles can be fun to solve.	complicated

LESSON 11

Specific Objectives

1. To introduce the following dialogue audio-lingually:

A. τίς εἶ;	Who are you?
B. Μίνως εἰμί. ὁ ἄρχων εἰμί.	I am Minos. I am the ruler.
A. οἶσθα Δαίδαλον;	Do you know Daedalus?
B. ναί. Δαίδαλον οἶδα.	Yes. I know Daedalus.
A. φιλεῖς Δαίδαλον;	Do you like Daedalus?
B. οὔ. Δαίδαλον οὐ φιλῶ.	No. I do not like Daedalus.
A. μισεῖς Δαίδαλον;	Do you hate Daedalus?
B. ναί. Δαίδαλον μισῶ.	Yes. I hate Daedalus.

2. To summarize the history of Crete.

Activities

1. Tell the students that today they are going to learn a dialogue which involves Minos being interviewed by a stranger in Crete. The stranger asks Minos who he is and whether he knows and likes Daedalus. Teach the dialogue in the usual fashion.

2. Explain to the class that all of the details of Cretan history are not known. We do know that people first started living there about 6000 B.C. Crete early became a trading center having close trade relations with Egypt and mainland Greece. Crete seems to have acquired some control politically over southern Greece. The power and wealth of Minos had three sources:

industry, mastery of the sea, and domination of the market. Around 1700 B.C. eastern Crete - which was an impoverished area - revolted against Knossos. A new dynasty, it seems, was put on the throne and Cretan civilization reached its peak. Around 1450 B.C. the Egyptians stopped trading with Crete and started to trade directly with the mainland Achaeans. The Achaeans became conscious of their strength and unwilling to pay taxes to Crete any longer. It seems that they attacked Crete itself and burned the Great Palace at Knossos. Finally an Achaean war lord installed himself on the throne of Minos. After that time Crete's importance in history diminished greatly.

3. Review the dialogue.

4. Ask the following questions:

   a. When did people first start living in Crete?

   b. What were the 3 sources of Minos' power?

   c. What happened after the revolt of eastern Crete?

   d. What encouraged the mainland Achaeans to become conscious of their strength?

   e. Compare the revolt of the Achaeans vs. Crete with the revolt of the Americans vs. Britain.

LESSON 12

Specific Objectives

1. To introduce the reading of the expressions learned in Lesson 11.
2. To introduce the concept of what a verb is.
3. To introduce semantic and morphological distinctions between first, second, and third persons singular of the present tense active of some Greek verbs.

Activities

Have the students work through the following frames of the Programmed Text. Have the frames reviewed for homework.

98 - Read aloud the following paragraph in Greek: Μίνως εἰμί. ὁ ἄρχων εἰμί. οἶδα Δαίδαλον. οὐ φιλῶ Δαίδαλον. μισῶ Δαίδαλον.	
99 - Now read the following similar paragraph aloud in Greek: Μίνως εἶ. ὁ ἄρχων εἶ. οἶσθα Δαίδαλον. οὐ φιλεῖς Δαίδαλον. μισεῖς Δαίδαλον.	
100 - Now read the following similar paragraph aloud in Greek: Μίνως ἐστίν. ὁ ἄρχων ἐστίν. οἶδε Δαίδαλον. οὐ φιλεῖ Δαίδαλον. μισεῖ Δαίδαλον.	

101 - In Frame 98 Minos is the speaker. In Frame 99 Minos is spoken to. In Frame 100 Minos is - - - - - - - - - -.	spoken about
102 - Frame 98 is said to be written in the 1st person. Frame 99 is written in the 2nd person. Frame 100 is written in the - - - - -.	3rd person
103 - The difference between the 1st, 2nd, and 3rd persons is indicated by the verbs. Verbs are words which indicate action or being. Try to find the verb in each of the following sentences: Minos knows Daedalus.	knows
104 - Minos hates Daedalus.	hates
105 - Minos is the ruler.	is
106 - Minos does not like Daedalus.	does like
107 - I know Daedalus.	know
108 - I like Daedalus.	like
109 - I am not a ruler.	am
Now try to locate the verb in each of the following Greek sentences: 110 - Μίνως εἰμί.	εἰμί
111 - Μίνως εἶ.	εἶ
112 - Μίνως ἐστίν.	ἐστίν
113 - οἶδα Μίνωα.	οἶδα

114 - οἶσθα Μίνωα.	οἶσθα
115 - οἶδε Μίνωα.	οἶδε
116 - μισῶ Δαίδαλον.	μισῶ
117 - μισεῖς Δαίδαλον.	μισεῖς
118 - μισεῖ Δαίδαλον.	μισεῖ
119 - οὐ φιλῶ Δαίδαλον.	φιλῶ
120 - οὐ φιλεῖς Δαίδαλον.	φιλεῖς
121 - οὐ φιλεῖ Δαίδαλον.	φιλεῖ
122 - A verb is said to be in the first person when the subject is the speaker. A verb is said to be in the second person when the subject is spoken to. A verb is said to be in the third person when the subject is - - - - - - - - - -.	spoken about
123 - In English to indicate the first person the word "I" is frequently used. To indicate the second person the word "you" is frequently used. Thus "I know" is first person but "you know" is - - - - - - -.	2nd person
124 - In English the 3rd person is often indicated by adding "s" to the verb. Thus "he knows" and "Minos knows" are both - - - - - - - -.	3rd person
125 - The verb "to be" in English has special forms or spellings to indicate person. "I am" is first person. "You are" is second person. "Is" indicates the - - - - - - -.	3rd person

126 - Greek has special forms or spellings to indicate person. Separate words like "I" and "you" are not needed to indicate the first and second person. Thus εἰμί is first person, εἶ is second person, and ἐστί is - - - - - -.	3rd person
127 - εἰμί, the first person form, means in English "I am". εἶ, the second person form, means "you are". ἐστί, the third person form, means - - - - - -.	"is" (or "he is", "she is", or "it is" or "there is")
128 - οἶδα, the first person form, means in English "I know". οἶσθα, the second person form, means "you know". οἶδε, the third person form, means - - - - - -.	"knows" (or "he knows," "she knows", or "it knows")
129 - Look at the following Greek verb forms and their English meanings: μισῶ I hate μισεῖς you hate μισεῖ (he, she, it) hates φιλῶ I love φιλεῖς you love φιλεῖ (he, she, it) loves What do you notice about the endings on the Greek words?	μισῶ, μισεῖς, μισεῖ have the same endings as φιλῶ, φιλεῖς, φιλεῖ.
130 - Many Greek verbs follow the pattern of μισῶ and φιλῶ in indicating person. Some verbs, however, such as οἶδα and εἰμί - - - -(do/donot) follow this pattern.	do not

LESSON 13

Specific Objectives

1. To review semantic and morphological distinctions between the first, second, and third person singular forms of the present tense, active of some Greek verbs.

2. To review the concept of a verb.

3. To summarize important aspects of the Cretan religion.

Activities

1. Tell the students that they will now review some of the things they have learned about verbs. Ask the following questions:

   a. What is a verb?

   b. When is a verb in the first person?

   c. When is a verb in the second person?

   d. When is a verb in the third person?

   e. What word often indicates the 1st person in English?

   f. What word often indicates the 2nd person in English?

   g. What is often added to the verb in English to indicate the 3rd person?

2. Tell the students that we know much about Cretan religion through their art. The Cretans did not, it seems, worship the gods of Mt. Olympus such as Zeus, Athena, and Poseidon. Their religion, instead, centered around the Mother Goddess who was also worshipped in Mesopotamia. Her powers encompassed fields and forests, food, wild beasts, life, death, winter, and spring. In a way she was like our Mother Nature. The Mother Goddess' male companion was sometimes thought to be Minos, the Minotaur, or a bull.

3. Ask the following questions:

   a. Did the Cretans worship the gods of Mt. Olympus?

   b. Who was their chief divinity?

   c. How is the Mother Goddess different from our Mother Nature?

   d. Who was the male companion of the Mother Goddess?

4. Tell the students that they are going to review the 1st, 2nd, and 3rd person forms of verbs through pattern practices. Say each sentence and have the students repeat. Have the patterns said in English at least once.

ἐν Κρήτῃ εἰμί.	I am in Crete.
ἐν Ἑλλάδι εἰμί.	I am in Greece.
ἐν Εὐρώπῃ εἰμί.	I am in Europe.

ἐν Κρήτῃ εἶ.	You are in Crete.
ἐν Ἑλλάδι εἶ.	You are in Greece.
ἐν Εὐρώπῃ εἶ.	You are in Europe.

ἐν Κρήτῃ ἐστίν.	He is in Crete.
ἐν Ἑλλάδι ἐστίν.	He is in Greece.
ἐν Εὐρώπῃ ἐστίν.	He is in Europe.

φιλῶ κάλλος.	I like beauty.
φιλῶ βίον.	I like life.
φιλῶ σκηνήν.	I like a tent.
φιλῶ φιλοσοφίαν.	I like philosophy.

φιλεῖς κάλλος.	You like beauty.
φιλεῖς βίον.	You like life.
φιλεῖς σκηνήν.	You like a tent.
φιλεῖς φιλοσοφίαν.	You like philosophy.

φιλεῖ κάλλος.	He likes beauty.
φιλεῖ βίον.	He likes life.
φιλεῖ σκηνήν.	He likes a tent.
φιλεῖ φιλοσοφίαν.	He likes philosophy.

Μίνωα μισῶ.	I hate Minos.
Κρήτην μισῶ.	I hate Crete.
Δαίδαλον μισῶ.	I hate Daedalus.
φιλοσοφίαν μισῶ.	I hate philosophy.
βίον μισῶ.	I hate life.

Μίνωα μισεῖς.	You hate Minos.
Κρήτην μισεῖς.	You hate Crete.
Δαίδαλον μισεῖς.	You hate Daedalus.
φιλοσοφίαν μισεῖς.	You hate philosophy.
βίον μισεῖς.	You hate life.

Μίνως Μίνωα μισεῖ.	Minos hates Minos.
Μίνως Κρήτην μισεῖ.	Minos hates Crete.
Μίνως Δαίδαλον μισεῖ.	Minos hates Daedalus.
Μίνως φιλοσοφίαν μισεῖ.	Minos hates philosophy.
Μίνως βίον μισεῖ.	Minos hates life.

τύραννον οῖδα.	I know a ruler.
Δαίδαλον οῖδα.	I know Daedalus.
Κρήτην οῖδα.	I know Crete.
τὸν Λαβύρινθον οῖδα.	I know the Labyrinth.
τὸν Μινώταυρον οῖδα.	I know the Minotaur.

τύραννον οῖσθα.	You know a ruler.
Δαίδαλον οῖσθα.	You know Daedalus.
Κρήτην οῖσθα.	You know Crete.

τὸν Λαβύρινθον οἶσθα	You know the Labyrinth.
τὸν Μινώταυρον οἶσθα	You know the Minotaur.

Μίνως τύραννον οἶδεν.	Minos knows a ruler.
Μίνως Δαίδαλον οἶδεν.	Minos knows Daedalus.
Μίνως Κρήτην οἶδεν.	Minos knows Crete.
Μίνως τὸν Λαβύρινθον οἶδεν.	Minos knows the Labyrinth.
Μίνως τὸν Μινώταυρον οἶδεν.	Minos knows the Minotaur.

LESSON 14

Specific Objectives

To introduce the reading and transformation of the pattern practices presented audio-lingually in Lesson 13.

Activities

Have the students work through the following frames of the Programmed Text in lock step.

131 - Read each sentence in the following pattern practice aloud. Then make each sentence negative aloud. Check your sentence with the answer column: ἐν Κρήτῃ εἰμί.	ἐν Κρήτῃ οὐκ εἰμί.
132 - ἐν Ἑλλάδι εἰμί.	ἐν Ἑλλάδι οὐκ εἰμί.
133 - ἐν Εὐρώπῃ εἰμί.	ἐν Εὐρώπῃ οὐκ εἰμί.
134 - ἐν Κρήτῃ εἶ.	ἐν Κρήτῃ οὐκ εἶ.
135 - ἐν Ἑλλάδι εἶ.	ἐν Ἑλλάδι οὐκ εἶ.
136 - ἐν Εὐρώπῃ εἶ.	ἐν Εὐρώπῃ οὐκ εἶ.
137 - Μίνως ἐστὶν ἐν Κρήτῃ.	Μίνως οὐκ ἔστιν ἐν Κρήτῃ.
138 - Μίνως ἐστὶν ἐν Ἑλλάδι.	Μίνως οὐκ ἔστιν ἐν Ἑλλάδι.
139 - Μίνως ἐστὶν ἐν Εὐρώπῃ.	Μίνως οὐκ ἔστιν ἐν Εὐρώπῃ.

140 - φιλῶ κάλλος.	οὐ φιλῶ κάλλος.
141 - φιλῶ βίον.	οὐ φιλῶ βίον.
142 - φιλῶ σκηνήν.	οὐ φιλῶ σκηνήν.
143 - φιλῶ φιλοσοφίαν.	οὐ φιλῶ φιλοσοφίαν.
144 - κάλλος φιλεῖς.	κάλλος οὐ φιλεῖς.
145 - βίον φιλεῖς.	βίον οὐ φιλεῖς.
146 - σκηνὴν φιλεῖς.	σκηνὴν οὐ φιλεῖς.
147 - φιλοσοφίαν φιλεῖς.	φιλοσοφίαν οὐ φιλεῖς.
148 - φιλεῖ κάλλος.	οὐ φιλεῖ κάλλος.
149 - φιλεῖ βίον.	οὐ φιλεῖ βίον.
150 - φιλεῖ σκηνήν.	οὐ φιλεῖ σκηνήν.
151 - φιλεῖ φιλοσοφίαν.	οὐ φιλεῖ φιλοσοφίαν.
152 - Μίνωα μισῶ.	Μίνωα οὐ μισῶ.
153 - Κρήτην μισῶ.	Κρήτην οὐ μισῶ.
154 - Δαίδαλον μισῶ.	Δαίδαλον οὐ μισῶ.
155 - φιλοσοφίαν μισῶ.	φιλοσοφίαν οὐ μισῶ.
156 - βίον μισῶ.	βίον οὐ μισῶ.
157 - Read each of the following questions aloud. Then answer each question affirmatively. Check your answer. Μίνωα μισεῖς;	ναί. Μίνωα μισῶ.

158 - Κρήτην μισεῖς;	ναί. Κρήτην μισῶ.
159 - Δαίδαλον μισεῖς;	ναί. Δαίδαλον μισῶ.
160 - φιλοσοφίαν μισεῖς;	ναί. φιλοσοφίαν μισῶ.
161 - βίον μισεῖς;	ναί. βίον μισῶ.
162 - Μίνως Μίνωα μισεῖ;	ναί. Μίνως Μίνωα μισεῖ.
163 - Μίνως Κρήτην μισεῖ;	ναί. Μίνως Κρήτην μισεῖ.
164 - Μίνως Δαίδαλον μισεῖ;	ναί. Μίνως Δαίδαλον μισεῖ.
165 - Μίνως φιλοσοφίαν μισεῖ;	ναί. Μίνως φιλοσοφίαν μισεῖ.
166 - Μίνως βίον μισεῖ;	ναί. Μίνως βίον μισεῖ.
167 - Read each of the following sentences aloud. Then make each sentence negative. Check your answer. τύραννον οἶδα.	τύραννον οὐκ οἶδα.
168 - Δαίδαλον οἶδα.	Δαίδαλον οὐκ οἶδα.
169 - Κρήτην οἶδα.	Κρήτην οὐκ οἶδα.
170 - τὸν Λαβύρινθον οἶδα.	τὸν Λαβύρινθον οὐκ οἶδα.
171 - τὸν Μινώταυρον οἶδα.	τὸν Μινώταυρον οὐκ οἶδα
172 - Read each of the following questions aloud and then answer them affirmatively aloud. Check your answer. τύραννον οἶσθα;	ναί. τύραννον οἶδα.

173 - Δαίδαλον οἶσθα;	ναί. Δαίδαλον οἶδα.
174 - Κρήτην οἶσθα;	ναί. Κρήτην οἶδα.
175 - τὸν Λαβύρινθον οἶσθα;	ναί. τόν Λαβύρινθον οἶδα.
176 - τὸν Μινώταυρον οἶσθα;	ναί. τόν Μινώταυρον οἶδα.
177 - τύραννον Μίνως οἶδεν;	ναί. τύραννον Μίνως οἶδεν.
178 - Δαίδαλον Μίνως οἶδεν;	ναί. Δαίδαλον Μίνως οἶδεν.
179 - Κρήτην Μίνως οἶδεν;	ναί. Κρήτην Μίνως οἶδεν.
180 - τὸν Λαβύρινθον Μίνως οἶδεν;	ναί. τὸν Λαβύρινθον Μίνως οἶδεν.
181 - τὸν Μινώταυρον Μίνως οἶδεν;	ναί. τὸν Μινώταυρον Μίνως οἶδεν.

LESSON 15 [Unit Review]

Specific Objectives

1. To review Crete's history, culture, and influence.
2. To review the mythology connected with Crete.
3. To review the following derivatives: tyrant, taurine, Daedalian, misanthrope, misogynist, labyrinthine, philanthropist, Anglophile, Francophile, philander.
4. To review the sententiae learned in Units I through IV.

Activities

Have the students work through the following frames of the Programmed Text. The frames might be done silently in class or aloud in lock step. They should be reviewed for homework.

182 - Now we are going to review some of the things we have learned about Crete's history, culture, and influence. Much of what we know about Crete comes from archaeology. Another source of our information is the w - - - - of the Cretans.	writings
183 - A third source of information about the Cretans is what the later Greeks tell us about them both in their literature and legends. However we - - - - - (do know/do not know) everything about Crete.	do not know
184 - The original Cretan language was not Greek. It was written in a script called Linear A and remains - - - - (deciphered/undeciphered).	undeciphered

185 - The form of Greek that the Cretans knew was written in a script called Linear B. Linear B was very - - - - (different from/similar to) the Greek alphabet that we have learned.	different from
186 - Before 1952 we could not read Linear B. In that year the young British cryptologist Michael Ventris deciphered it and showed that Linear B was a written form of the - - - - (Greek/Cretan) language.	Greek
187 - Crete ruled the Aegean Sea for 800 years. The cities on the Greek mainland seem to have paid taxes and tribute to Crete. The Cretans seem to have established colonies on the Greek mainland. Many of the rulers of Crete seem to have used the name M- - - - -.	Minos
188 - The capital of Crete was Knossos - a place made famous by the great p- - - of King Minos.	palace
189 - Sir Arthur Evans, a famous British archaeologist, discovered the ruins of Knossos in 1899. The palace at Knossos was notable for its staircases, its columns, and its elaborate drainage and plumbing systems. King Minos was apparently so respected that there were - - - - - (no/extensive) fortifications around the palace.	no

190 - The power and wealth of King Minos had three sources: industry, mastery of the sea, and domination of the market. The Cretans did - - - - (little/much) trading with Egypt before the year 1450 B.C.	much
191 - Around 1450 B.C. the Egyptians stopped trading with Crete and started trading directly with the Achaeans on the mainland of Greece. The Achaeans became conscious of their strength and stopped paying taxes to - - - - .	Crete
192 - The Achaeans attacked Crete itself and burned the Great Palace at Knossos. An Achaean war lord installed himself on the throne of - - - - -.	King Minos
193 - After this attack Crete's importance in history greatly - - - - (diminished/increased).	diminished
194 - There are several famous myths connected with Crete and King Minos. Some of these myths involve the Minotaur - the monster born of King Minos' wife. This Minotaur was half man and half - - - -.	bull
195 - Every year the city of Athens sent seven handsome young men and seven pretty maidens to Knossos as a tax or tribute to King Minos. These young people were sent into the Labyrinth - the Minotaur's home - where eventually they were killed by the Minotaur. The Minotaur enjoyed eating p- - - - -.	people

196 - The Labyrinth - sometimes identified with the Great Palace at Knossos - was a kind of maze having many halls and rooms. It was virtually impossible to find one's way out once one entered. The Labyrinth had been built to house the Minotaur at the request of King Minos by the famous engineer and architect - - - - -.	Daedalus
197 - One year the son of the King of Athens came to Crete as one of the young people to be sacrificed to the Minotaur. His name was Theseus. Before meeting the Minotaur Theseus fell in love with Ariadne, one of Minos' daughters. Ariadne gave Theseus a special sword with which he killed the Minotaur and a spool of thread that would enable him to find his way through the - - - - - -.	Labyrinth
198 - Later Daedalus, the architect of the Labyrinth, lost favor with King Minos. Minos had Daedalus imprisoned in the Labyrinth. Daedalus built wings for himself and his son Icarus in order to escape. Icarus flew too close to the sun and caused the wax binding in his wings to melt. Icarus was drowned in the Aegean Sea but Daedalus escaped. The part of the Aegean Sea in which Icarus supposedly fell is called today the - - - - - -.	Icarian Sea

199 - The Cretan religion centered around the worship of the Mother Goddess who in a way was like our Mother Nature. The Mother Goddess made the fields and forests grow. She was the life giving spirit in animals. She changed the seasons of the year. Her male companion was sometimes thought of as King Minos or the Minotaur or a - - - -.	bull
200 - The females and the bulls depicted in Cretan sculpture and painting often have a religious significance. Cretan religion - as well as Cretan art and architecture - - - - - (was/was not) influenced by Egypt and the Near East.	was
201 - Let us now turn our attention to the English derivatives learned in this unit. The English word taurine means "bull-like" and comes from the Greek word - - - - -.	ταῦρος
202 - The English word Daedalian means "highly skilled" and comes from the Greek name - - - - -.	Δαίδαλος
203 - The English word misanthrope means "one who hates mankind" and is derived from the Greeks words - - - - and - - - - .	μισεῖ "hates" ἄνθρωπος "man"

204 - The English word philanthropist means "one who loves mankind" and is derived from the Greek words - - - - - and - - - - - - .	φιλεῖ "loves" ἄνθρωπος "man"
205 - The English word misogynist meaning "woman hater" is connected with the Greek word - - - - . 206 - The English word labyrinthine means "complicated" and is derived from the Greek name - - - - - - .	μισεῖ "hates" Λαβύρινθος
207 - The English word philander means "to flirt" and is derived from the Greek root - - - - .	φιλεῖ "loves"
208 - The English words Anglophile (meaning "a lover of the British people") and Francophile (meaning "a lover of the French people") have the common Greek root - - - - .	φιλεῖ "loves"
209 - Now let's turn our attention to the Greek quotations learned in Units I through IV. In each of the following frames give the meaning in English of each quotation and the source if possible after reading the quotation carefully. Check your answer. γνῶθι σ' αὐτόν	Know thyself (Thales)
210 - πάντα ῥεῖ	All things are in flux (Heraclitus)
211 - μηδὲν ἄγαν	Nothing in excess (Greek Proverb)

212 - θάλαττα, θάλαττα.	The sea! The sea! (Xenophon)
213 - φιλοσοφία βίου κυβερνήτης.	Philosophy is life's guiding principle. (Greek Proverb)
214 - εἷς ἀνὴρ οὐδεὶς ἀνήρ.	One man is no man. (Greek Proverb)
215 - οὐ ζῆν μέγα τί ἐστιν, ἀλλὰ εὖ ζῆν.	It is not a great thing to live but to live well is a great thing. (Plato)
216 - μέτρον βίου ἐστὶ κάλλος, οὐ χρόνου μῆκος.	The measure of life is beauty, not length of time. (Plutarch)
217 - ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.	For man the unexamined life is not worth living. (Plato)
218 - τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης;	What is life without golden Aphrodite? (Mimnermus)
219 - οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός.	It is not possible for anyone to find a life without sorrow. (Menander)
220 - σκηνή πᾶς ὁ βίος.	All of life is a stage. (Palladas)
221 - ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή.	Life is short but art is long. (Hippocrates)

222 - ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὠμέγα, ἀρχὴ καὶ τέλος.	I am alpha and omega, the beginning and the end. (New Testament)
223 - On your paper, copy in Greek each quotation found in Frames 209 to 222.	

LESSON 16 [Unit Review]

Specific Objectives

1. To review the concept that word order is relatively free in Greek.

2. To review semantic and morphological distinctions between the nominative and accusative cases as presented in this unit.

3. To review semantic and morphological distinctions between the first, second, and third persons of verbs as presented in this unit.

Activities

Have the students work through the following frames in the Programmed Text.

224 - Let's now review some of the things we have learned in this unit about how Greek works. As we have seen, languages are different. For instance, English depends heavily on word order in a sentence to express meaning. In Greek, by contrast, word order - - - - (is/is not) very important to meaning.	is not
225 - In Greek, the relationship between words - - - - (is/is not) often indicated by the endings on the words or, more accurately, by the spelling or form of the words.	is
226 - The special form or spelling of a Greek word which indicates that it is the subject of the sentence is called the - - - - - - case.	nominative

227 - The form or spelling of a Greek word which indicates that it is the direct object in the sentence is called the - - - - - - case.	accusative
228 - The subject of the sentence is often the doer or performer of an action or the word about which something is said. The word toward which the action of the sentence is directed is often the - - - - - - - - - .	direct object
229 - Verbs are words which indicate action or being. A verb is said to be in the first person when the subject is the speaker. A verb is said to be in the second person when the subject is spoken to. A verb is said to be in the - - - - - person when the subject is spoken about.	third
230 - In English to indicate the first person the word - - - - is frequently used.	I
231 - In English to indicate the second person the word - - - - is frequently used.	you
232 - In English to indicate the third person the letter - - - is often added to the verb.	s
233 - The verb "to be" in English has special forms or spellings to indicate person. The first person form is "I am". The second person form is "you are". The third person form is - - - .	(he, she, it) is

234 - In the following frames you will find sentences written in the first person. Change the verb to the second and third persons. Check with the answer column. εἰμὶ Μίνως.	εἶ Μίνως. ἐστὶ Μίνως.
235 - τὸν Μινώταυρον οἶδα.	τὸν Μινώταυρον οἶσθα. τὸν Μινώταυρον οἶδεν.
236 - φιλοσοφίαν μισῶ.	φιλοσοφίαν μισεῖς. φιλοσοφίαν μισεῖ.
237 - βίον φιλῶ.	βίον φιλεῖς. βίον φιλεῖ.
238 - In the following frames you will find sentences which have words in the nominative case. Change each nominative form to the accusative. Be sure that you understand the difference in meaning between the original sentence and the new sentence you produce. If the difference is not immediately clear to you, give the meaning of each sentence in English. The English meaning of the original sentence followed by the meaning of the new sentence is given in the answer column. Μίνως οἶδε.	Μίνωα οἶδεν. Minos knows. He knows Minos.

239 - Δαίδαλος οἶδεν	Δαίδαλον οἶδεν Daedalus knows. He knows Daedalus.
240 - ὁ Μινώταυρος οἶδεν.	τὸν Μινώταυρον οἶδεν. The Minotaur knows. He knows the Minotaur.
241 - ἄνθρωπος οἶδεν.	ἄνθρωπον οἶδεν. A man knows. He knows a man.
242 - In the following frames you will find a nominative case form listed. Change this form to the accusative case. βίος	βίον
243 - χρόνος	χρόνον
244 - κάλλος	κάλλος
245 - θάλαττα	θάλατταν
246 - σκηνή	σκηνήν
247 - τέχνη	τέχνην
248 - φιλοσοφία	φιλοσοφίαν
249 - κυβερνήτης	κυβερνήτην
250 - ταῦρος	ταῦρον
251 - Κρήτη	Κρήτην
252 - Εὐρώπη	Εὐρώπην

253 - You have noticed that the nominative case frequently ends is s and the accusative case frequently ends in - - - - .	ν or α
254 - You have noticed that the verbs φιλῶ and μισῶ have the same endings to indicate person. The first person ending is -ω . The second person ending is -εις . The third person ending is - - - -. Many verbs in Greek have endings like φιλῶ and μισῶ .	-ει
255 - In this unit you have studied the following things: a. Crete's history and culture. b. Myths connected with Crete. c. The English derivatives tyrant, taurine, Daedalian, misanthrope, misogynist, labyrinthine, philanthropist, Anglophile, Francophile, philander. d. How word order affects meaning in Greek and English. e. Distinctions between the nominative and accusative cases, the subject and the direct object. f. Distinctions between 1st, 2nd, and 3rd persons of verbs. You also reviewed the Greek quotations learned in Units I through IV.	

UNIT VI

TROY

AN OVERVIEW OF THE MATERIAL TO BE TAUGHT IN THIS UNIT:

1. Troy's history
2. Mythology and literature connected with Troy
3. Semantic and morphological distinctions between singular and plural for the nominative and accusative cases of Greek nouns met
4. Semantic and morphological distinctions between singular and plural for 1st, 2nd, and 3rd persons active of Greek verbs met
5. The definite article for the nominative and accusative cases
6. New Greek lexical items connected with the cultural theme of this unit
7. Greek quotations connected with the cultural theme of this unit
8. English derivatives connected with the Greek lexical items introduced
9. English expressions connected with the Trojan War story

LESSON 1

Specific Objectives

1. To give an overview of the Trojan War story.
2. To summarize Greek history from the Achaean occupation of Crete to the beginning of the Trojan War.
3. To introduce the following dialogue audio-lingually:

A. ποῦ ἐστιν ἡ Μυκήνη;	Where is Mycenae?
B. ἡ Μυκήνη ἐστὶν ἐν τῇ Ἑλλάδι.	Mycenae is in Greece.
A. ποῦ ἐστιν ἡ Σπάρτη;	Where is Sparta?
B. ἡ Σπάρτη ἐστὶν ἐν τῇ Ἑλλάδι.	Sparta is in Greece.
A. ποῦ εἰσιν ἡ Μυκήνη καὶ ἡ Σπάρτη;	Where are Mycenae and Sparta?
B. ἡ Μυκήνη καὶ ἡ Σπάρτη εἰσὶν ἐν τῇ Ἑλλάδι.	Mycenae and Sparta are in Greece.

Activities

1. Tell the students that in this unit they are going to learn about the Trojan War. The Trojan War was an important event in Greek history and at the very center of Greek mythology. Try to elicit the general outline of the story from the students. If the students are not familiar with the story, explain it to them in the following terms: Troy was located in Asia Minor. It became involved in a war with the city states in Greece around 1200 B.C. Mythology gives an interesting account of the causes of this war. History lists other causes. The Greeks invaded Asia Minor under the leadership of the king of Mycenae and the king of Sparta.

After a long siege on Asian soil, the Greeks won. Troy was burned and the Greeks sailed home. Explain to the students that this story will be treated in much greater detail in this unit.

2. Tell the students that they are now going to learn about what happened in Greece between the Achaean occupation of Knossos and the Trojan War. Even though the Achaeans conquered Crete, they admired and respected Cretan culture and civilization. They imitated Cretan art, dress, and customs and used a form of Cretan script which we call Linear B to write their language (Greek).

   The acknowledged leader of the Achaeans was the city of Mycenae. Other important cities among the Achaeans were Thebes, Tiryns, and Orchomenos. Achaean society was essentially military. Farming and shepherding were the main occupations. Mycenae led the invasion of Crete.

   The Achaeans got tired of paying toll to Troy for use of the sea around Asia Minor. Also the Achaeans wanted to use Asia Minor for colonization and needed its metals. Troy was a very ancient city in Asia Minor and the leader of a great federation. The king of Mycenae led a Greek invasion of Asia Minor. Its purpose was the destruction of Troy.

   Tell the students that Mycenae has left us impressive ruins. Show the EBF Study Print on the Treasury of Atreus. Comment on it.

3. Ask the following questions:

   a. About when was the Trojan War fought?

   b. What city state was the acknowledged leader of the Achaeans?

   c. What was the Achaean attitude toward Cretan culture and civilization?

   d. What were the main occupations among the Achaeans?

   e. What were the causes behind the Achaean invasion of Asia Minor?

4. Teach the dialogue in the usual fashion.

LESSON 2

Specific Objectives

1. To explain the mythological background on the Trojan War.
2. To review the dialogue presented in Lesson 1.
3. To introduce the following dialogue audio-lingually:

A.	τί ἐστιν ἡ Ἀφροδίτη;	Who is Aphrodite?
B.	ἡ Ἀφροδίτη ἐστὶ θεά.	Aphrodite is a goddess.
A.	τί ἐστιν ἡ Ἀθηνᾶ;	Who is Athena?
B.	ἡ Ἀθηνᾶ ἐστι θεά.	Athena is a goddess.
A.	τί ἐστιν ἡ Ἥρα;	Who is Hera?
B.	ἡ Ἥρα ἐστὶ θεά.	Hera is a goddess.
A.	τί εἰσιν ἡ Ἀφροδίτη καὶ ἡ Ἀθηνᾶ καὶ ἡ Ἥρα;	Who are Aphrodite, Athena, and Hera?
B.	ἡ Ἀφροδίτη καὶ ἡ Ἀθηνᾶ καὶ ἡ Ἥρα εἰσὶ θεαί.	Aphrodite, Athena, and Hera are goddesses.

Activities

1. Begin class with practice on the dialogue found in Lesson 1. Ask the questions and elicit answers chorally and individually.
2. Remind the students that according to history the causes of the Trojan war were probably the desire of the Achaeans to colonize Asia Minor and their refusal to pay toll to Troy for use of the sea around Asia Minor. Mythology tells a very different story about the causes of this war. According to mythology, a great wedding feast was held to which all the gods and goddesses

were invited except one, viz., Eris, the goddess of discord. Being insulted and wishing to cause trouble the goddess Eris came to the wedding feast anyway and threw a golden apple on to the table marked τῇ καλλίστῃ "for the fairest". The goddesses started to argue among themselves on who should have the apple. In the end the choice narrowed down to the three major goddesses: Hera, queen of the gods; Aphrodite, goddess of love; Athena, goddess of wisdom. Zeus, the king of the gods, asked Paris, a Trojan prince, to judge the beauty contest. Each goddess tried to bribe Paris. Hera promised to make him ruler of Europe and Asia. Athena promised him a great victory over the Greeks. Aphrodite promised him the fairest woman on earth to be his wife. Paris liked Aphrodite's bribe the best and gave the golden apple to her.

Unfortunately the fairest woman on earth was already married to Menelaus, king of Sparta. Aphrodite helped Paris to take the wife of Menelaus; i.e., Helen, back to Troy. The Greeks were insulted by what Paris did and decided to send an army to Troy to bring Helen back.

3. Have the students echo each of the following names in English several times: Eris; Aphrodite; Athena; Zeus; Paris; Menelaus; Helen.

   Ask for identifications of each.

4. Teach the new dialogue in the usual fashion.

LESSON 3

Specific Objectives

1. To review audio-lingually the dialogues presented in Lessons 1 and 2.

2. To explain the Iphigenia myth.

3. To summarize the first nine years of the Trojan War according to myth.

Activities

1. Begin class with a review of the dialogues from Lessons 1 and 2 in the usual fashion. The teacher should be sure that students answer individually as well as chorally.

2. Tell the students that today they are going to continue hearing about the Trojan War myth. Explain that, since Mycenae was the acknowledged leader of the Greek city states, the king of Mycenae, Agamemnon, was chosen as the leader of the Greek forces against Troy. Agamemnon was the brother of Menelaus, king of Sparta. Menelaus was also, of course, the husband of Helen. Many great Greek warriors including Achilles and Odysseus joined the forces of King Agamemnon. A thousand Greek ships were assembled at a place called Aulis. A strong wind blew in the wrong direction and prevented the Greeks from sailing. It kept on blowing in the wrong direction - day after day. The army was desperate. At last, a soothsayer was consulted who said that the only way to calm the wind and ensure a safe voyage to Troy was to sacrifice Iphigenia, Agamemnon's daughter, to the goddess Artemis who was angry at the Greeks. Agamemnon decided to sacrifice his daughter. He sent home for her, writing that he had arranged a great marriage for her to Achilles. She arrived at Aulis but was saved from sacrifice by Artemis. A deer was sacrificed in her place. The Greeks then set sail.

   The king of Troy was Priam, a very old, though brave, man. His wife was Hecuba. The greatest Trojan warrior was Hector. He was the son of Priam and Hecuba and the brother of Paris. Hector's cousin, Aeneas, was also a valiant Trojan warrior.

   After nine years of fighting, neither side was able to win any decided advantage. The war dragged on.

3. Have the students echo the following names in English: Agamemnon; Menelaus; Achilles; Odysseus; Iphigenia; Artemis; Priam; Hecuba; Hector; Aeneas. Then have each name identified.

4. A possible homework assignment is to have the students write summaries and/or explanations of the Iphigenia myth.

LESSON 4

Specific Objectives

1. To indicate the major literary sources of the Trojan War myth.

2. To introduce the following dialogue audio-lingually:

A. τίς ἐστιν ὁ Ἀγαμέμνων;	Who is Agamemnon?
B. ὁ Ἀγαμέμνων ἐστὶν ὁ βασιλεὺς ἐν Μυκήνῃ.	Agamemnon is the king in Mycenae.
A. τίς ἐστιν ὁ Μενέλαος;	Who is Menelaus?
B. ὁ Μενέλαός ἐστιν ὁ βασιλεὺς ἐν Σπάρτῃ.	Menelaus is the king in Sparta.
A. τίνες εἰσὶν οἱ βασιλεῖς;	Who are the kings?
B. ὁ Ἀγαμέμνων καὶ ὁ Μενέλαός εἰσιν οἱ βασιλεῖς.	Agamemnon and Menelaus are the kings.

3. To summarize THE ILIAD.

Activities

1. Tell the students that today they are going to learn a dialogue about Agamemnon and Menelaus. Teach the dialogue given in the Specific Objectives of this lesson in the usual fashion.

2. Tell the students that they are going to learn something about the literary sources of the Trojan War myth. Explain that since this myth is so important and has been called the "queen of myths" many ancient authors write about it. The most important sources of our information on it are THE ILIAD and THE ODYSSEY, two epic poems traditionally ascribed to Homer. THE ILIAD tells part of the Trojan War itself and centers on the Greek hero Achilles. THE ODYSSEY tells the story of the wanderings of

Odysseus or Ulysses after the war. Other important literary sources of the Trojan War myth are the plays of the Greek tragedians. AGAMEMNON by Aeschylus, ELECTRA by Sophocles, and THE TROJAN WOMEN by Euripides are three examples.

3. Tell the students that you will now try to summarize THE ILIAD of Homer - though doing this great poem justice through summary is really impossible. Play Tape D which contains a summary of THE ILIAD along with selected readings by Ennis Rees. If tape is not available, summarize the poem in your own words.

4. A possible homework assignment is to have the students summarize in an essay the content of THE ILIAD in very general terms.

LESSON 5

Specific Objectives

1. To introduce audio-lingually the following quotations from Greek literature relative to the Trojan War myth and the background connected with them:

Θεῖος Ὅμηρος.	Divine Homer! (Aristophanes) RANAE
μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος.	Sing, O goddess, about the anger of Achilles, the son of Peleus. (Homer, ILIAD)
ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον.	O Muse, tell me of the man who travelled much. (Homer, ODYSSEY)
Θεά, Θύγατερ Διός, εἰπέ.	O goddess, daughter of Zeus, speak. (Homer)

2. To review the content of THE ILIAD.

Activities

1. Tell the students that they are going to learn some quotations connected with the Trojan War myth. Explain the first quotation is from a play by Aristophanes, the 5th century B.C. comedy writer. Show the visual cue for the quotation which is a picture of a man on top of a mountain. Teach the quotation in the usual fashion.

2. Before teaching the last three quotations listed above in the usual way, ask for the titles of Homer's two epic poems. Then explain that they are going to learn the opening lines of each which are invocations to the Muse or goddess of epic poetry. The visual cue for μῆνιν ἄειδε, etc., is a picture of a goddess singing. The visual cue for ἄνδρα μοι, etc. is a picture of Odysseus and a map of the eastern Mediterranean. The visual cue for θεά, etc., is a picture of Zeus and his daughter. The daughter is speaking.

3. Tell the students that they will now review the story of THE ILIAD. Ask the following questions:

   a. When does the story of THE ILIAD take place?

   b. What was the relationship between Agamemnon and Achilles?

   c. Why did Achilles refuse to fight the Trojans?

   d. Who was Patroclus?

   e. Which gods and goddesses sided with the Trojans?

   f. Which gods and goddesses sided with the Greeks?

   g. How did Hector meet his death?

   h. What did King Priam do after the death of Hector?

LESSON 6

Specific Objectives

1. To summarize the story of the fall of Troy.

2. To teach the following quotations audio-lingually and the background connected with them:

Τρῶες ὑπὲρ πάτρας ἔθνῃσκον.	Trojans died on behalf of their native land. (Euripides, TROJAN WOMEN)
τάλαινα Τροία, μυρίους ἀπώλεσας μιᾶς γυναικὸς χάριν.	Wretched Troy having destroyed thousands for the sake of one woman (Euripides, TROJAN WOMEN)
βέβακεν ὄλβος, βέβακε Τροία.	Happiness has fallen. Troy has fallen (Euripides, TROJAN WOMEN)

3. To review the quotations presented in Lesson 5.

Activities

1. Remind the students that THE ILIAD ends with the funeral of Hector. The story of the fall of Troy is told to some extent in a play called TROJAN WOMEN by Euripides, the great 5th century B.C. playwright. The Latin poet Vergil in his epic called THE AENEID tells the story most completely. He tells how the Greeks built a great wooden horse and filled it with soldiers and then pretended to sail back to Greece. The Trojans were tricked into believing that the Greeks had given up and had left the horse as a gift to the goddess Athena. The Trojans rolled the horse inside the city walls. They started celebrating their seeming victory over the Greeks. That night the Greek soldiers came out of the wooden horse and burned the city. King Priam was killed. Hecuba and many of the Trojan women were led away as slaves.

2. Tell the students that they will now learn quotations from Euripides' play TROJAN WOMEN. Teach the quotations in the usual fashion. The visual cue for Τρῶες ὑπὲρ, etc. is a picture of dead soldiers on the battlefield. The visual cue for τάλαινα , etc. is a picture of dead soldiers plus a live and lovely woman, viz., Helen. The visual cue for βέβακεν , etc. is a picture of an ancient city in ruins.

3. Review the quotations presented in Lesson 5 with the visual cues.

LESSON 7

Specific Objectives

1. To introduce the reading of Greek presented audio-lingually in Lessons 1-6.

2. To review the background on these quotations.

Activities

Have the students work through the following frames of the Programmed Text. Frames 1-20 should be done in lock step.

1 - We are now going to read the quotations dealing with the Trojan War that we have learned to say. Read each quotation aloud in Greek and then try to give the meaning in English and then the source. Θεῖος Ὅμηρος.	Divine Homer! (Aristophanes)
2 - μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος.	Sing, O goddess, about the anger of Achilles, the son of Peleus. (Homer, ILIAD)
3 - ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον.	O Muse, tell me of the man who travelled much. (Homer, ODYSSEY)
4 - θεά, θύγατερ Διός, εἰπέ.	O goddess, daughter of Zeus, speak. (Homer)

5 - Τρῶες ὑπὲρ πάτρας ἔθνῃσκον.	Trojans died on behalf of their native land. (Euripides, TROJAN WOMEN)
6 - τάλαινα Τροία, μυρίους ἀπώλεσας μιᾶς γυναικὸς χάριν.	Wretched Troy, having destroyed thousands for the sake of one woman. (Euripides, TROJAN WOMEN)
7 - βέβακεν ὄλβος, βέβακε Τροία.	Happiness has fallen, Troy has fallen. (Euripides, TROJAN WOMEN)
8 - Read the following paragraph aloud in Greek. Then respond to the Greek questions in the frames that follow. Check your answers. ἡ Μυκήνη ἐστὶν ἐν τῇ Ἑλλάδι. ἡ Σπάρτη ἐστὶν ἐν τῇ Ἑλλάδι. ὁ Ἀγαμέμνων ἐστὶν ὁ βασιλεὺς ἐν Μυκήνῃ. ὁ Μενέλαός ἐστιν ὁ βασιλεὺς ἐν Σπάρτῃ.	
9 - ποῦ ἐστιν ἡ Μυκήνη;	ἡ Μυκήνη ἐστὶν ἐν τῇ Ἑλλάδι.
10 - ποῦ ἐστιν ἡ Σπάρτη;	ἡ Σπάρτη ἐστὶν ἐν τῇ Ἑλλάδι.
11 - εἰσὶν ἡ Μυκήνη καὶ ἡ Σπάρτη ἐν τῇ Ἑλλάδι;	ναί. ἡ Μυκήνη καὶ ἡ Σπάρτη εἰσὶν ἐν τῇ Ἑλλάδι.

12 - τίς ἐστιν ὁ Ἀγαμέμνων;	ὁ Ἀγαμέμνων ἐστὶν ὁ βασιλεὺς ἐν Μυκήνῃ.
13 - τίς ἐστιν ὁ Μενέλαος;	ὁ Μενέλαός ἐστιν ὁ βασιλεὺς ἐν Σπάρτῃ.
14 - τίνες εἰσὶν οἱ βασιλεῖς;	ὁ Ἀγαμέμνων καὶ ὁ Μενέλαός εἰσιν οἱ βασιλεῖς.
15 - Read the following paragraph aloud in Greek. Then respond to the Greek questions in the frames that follow. Check your answers. ἡ Ἀφροδίτη καὶ ἡ Ἥρα εἰσὶ θεαί. ἡ Ἀθηνᾶ ἐστι θεά. ἡ Ἀθηνᾶ ἐστι θυγάτηρ Διός. ὁ Ἀγαμέμνων οὐκ ἔστι θεά. ὁ Ἀγαμέμνων ἐστὶ βασιλεύς.	
16 - εἰσὶν ἡ Ἀφροδίτη καὶ ἡ Ἥρα θεαί;	ναί. ἡ Ἀφροδίτη καὶ ἡ Ἥρα εἰσὶ θεαί.
17 - ἔστιν ἡ Ἀθηνᾶ θεά;	ναί. ἡ Ἀθηνᾶ ἐστι θεά.
18 - ἔστιν ἡ Ἀθηνᾶ θυγάτηρ Διός;	ναί. ἡ Ἀθηνᾶ ἐστι θυγάτηρ Διός.

19 - ἔστιν ὁ Ἀγαμέμνων θεά;	οὔχ. ὁ Ἀγαμέμνων οὐκ ἔστι θεά.
20 - Read the following paragraph aloud in Greek. Then respond in Greek to the questions in the frames that follow. Check your answer. ἡ Τροία ἐστὶ πόλις ἐν Ἀσίᾳ. ὁ Πρίαμός ἐστιν ὁ βασιλεὺς ἐν Τροίᾳ. ὁ Ἀγαμέμνων μισεῖ τὸν Πρίαμον. τάλαινα Τροία.	
21 - ποῦ ἐστιν ἡ Τροία;	ἡ Τροία ἐστὶν ἐν Ἀσίᾳ.
22 - τίς ἐστιν ὁ βασιλεὺς ἐν Τροίᾳ;	ὁ Πρίαμός ἐστιν ὁ βασιλεὺς ἐν Τροίᾳ.
23 - μισεῖ ὁ Ἀγαμέμνων τὸν Πρίαμον;	ναί. ὁ Ἀγαμέμνων μισεῖ τὸν Πρίαμον.
24 - φιλεῖ ὁ Ἀγαμέμνων τὸν Πρίαμον;	οὔχ. ὁ Ἀγαμέμνων οὐ φιλεῖ τὸν Πρίαμον.
25 - Let us now return to the quotations we have learned recently. The quotation from Aristophanes which means "Divine Homer" is -------- -------.	θεῖος Ὅμηρος

26 - Aristophanes lived in 5th century B.C. Athens. He was a famous writer of - - - - - - -.	comedies
27 - The 5th century B.C. Athenian dramatist who wrote a tragedy called TROJAN WOMEN was - - - - - - - .	Euripides
28 - The quotation from Euripides' TROJAN WOMEN which means in English "Trojans died on behalf of their native land" is - - - - - - - - - - - - - - - - - - -.	Τρῶες ὑπὲρ πάτρας ἔθνῃσκον.
29 - The quotation from Euripides' TROJAN WOMEN meaning "Wretched Troy, having destroyed thousands for the sake of one woman" is - .	τάλαινα Τροία, μυρίους ἀπώλεσας μιᾶς γυναικὸς χάριν.
30 - The "one woman" referred to in the above quotation was, of course, - - - - - .	Helen
31 - A quotation from Euripides' TROJAN WOMEN meaning "Happiness has fallen, Troy has fallen" is - - - - - - - - - - - - - - - - - .	βέβακεν ὄλβος βέβακε Τροία.
32 - The great epic poems known as THE ILIAD and THE ODYSSEY are attributed to the Greek poet - - - -.	Homer
33 - THE ILIAD deals with events during the ninth year of the Trojan War and centers on the Greek hero - - - - - .	Achilles

34 - In the first line of THE ILIAD Homer asks the Muse to sing about the anger of Achilles, the son of Peleus. What is the first line of THE ILIAD in Greek?	μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος.
35 - In another place Homer asks the daughter of Zeus (the Muse) to speak. Quote this invocation in Greek.	θεά, θύγατερ Διός, εἰπέ.
36 - THE ODYSSEY also begins with an invocation to the Muse. Homer asks the Muse to tell him about the man who travelled much. Quote the first line of THE ODYSSEY as we have learned it.	ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον.
37 - THE ODYSSEY is about the wanderings of the Greek hero Odysseus after the - - - - - - - - .	Trojan War

LESSON 8

Specific Objectives

1. To review the semantic and morphological distinctions between the nominative and accusative cases singular number.

2. To summarize spelling differences between the nominative and accusative in the singular.

Activities

Have the students work through the following frames in the Programmed Text. Some frames could be done for homework.

38 - In the previous unit we learned the distinction between the nominative and accusative cases. The nominative case is used for the s- - - - of the sentence.	subject
39 - The accusative case is used for the d - - - - - - o- - - - - of a sentence.	direct object
40 - In the following Greek sentences locate the subject. Check your answer. ὁ ἄνθρωπος Τροίαν μισεῖ.	ὁ ἄνθρωπος
41 - ὁ ἄνθρωπος Μυκήνην μισεῖ.	ὁ ἄνθρωπος
42 - ὁ τύραννος Τροίαν μισεῖ.	ὁ τύραννος
43 - ὁ τύραννος Μυκήνην μισεῖ.	ὁ τύραννος
44 - Τροίαν ὁ ἄνθρωπος μισεῖ.	ὁ ἄνθρωπος
45 - Μυκήνην ὁ ἄνθρωπος μισεῖ.	ὁ ἄνθρωπος

46 - Τροίαν ὁ τύραννος μισεῖ.	ὁ τύραννος
47 - Μυκήνην ὁ τύραννος μισεῖ.	ὁ τύραννος
48 - μισεῖ ὁ ἄνθρωπος Τροίαν.	ὁ ἄνθρωπος
49 - μισεῖ ὁ ἄνθρωπος Μυκήνην.	ὁ ἄνθρωπος
50 - μισεῖ ὁ τύραννος Τροίαν.	ὁ τύραννος
51 - μισεῖ ὁ τύραννος Μυκήνην.	ὁ τύραννος
52 - In the following frames you will be provided with the nominative of some of the nouns we have learned. Supply the accusative. Check your answer. ἄνθρωπος	ἄνθρωπον
53 - τύραννος	τύραννον
54 - Μυκήνη	Μυκήνην
55 - Τροία	Τροίαν
56 - Μίνως	Μίνωα
57 - Δαίδαλος	Δαίδαλον
58 - βίος	βίον
59 - χρόνος	χρόνον
60 - κάλλος	κάλλος
61 - θάλαττα	θάλατταν
62 - τέχνη	τέχνην

63 - σκηνή	σκηνήν
64 - φιλοσοφία	φιλοσοφίαν
65 - κυβερνήτης	κυβερνήτην
66 - In the following frames we will list the nominative and accusative of some of the nouns we have met in this unit. We will also give the Greek word for "the" before each noun. Say the Greek aloud. Then copy each form on your paper. You may have noticed that the Greek word for "the" is used more frequently with Greek nouns than the English word "the" is with English nouns. ἡ Μυκήνη	τὴν Μυκήνην
67 - ἡ Ἑλλάς	τὴν Ἑλλάδα
68 - ἡ Σπάρτη	τὴν Σπάρτην
69 - ἡ Ἀφροδίτη	τὴν Ἀφροδίτην
70 - ἡ θεά	τὴν θεάν
71 - ἡ Ἀθηνᾶ	τὴν Ἀθηνᾶν
72 - ἡ Ἥρα	τὴν Ἥραν
73 - ὁ βασιλεύς	τὸν βασιλέα
74 - ὁ Μενέλαος	τὸν Μενέλαον
75 - ὁ Ἀγαμέμνων	τὸν Ἀγαμέμνονα
76 - ὁ ἀνήρ	τὸν ἄνδρα

77 - ὁ ὄλβος	τὸν ὄλβον
78 - ὁ Ὅμηρος	τὸν Ὅμηρον
79 - ἡ μῆνις	τὴν μῆνιν
80 - ἡ μοῦσα	τὴν μοῦσαν
81 - ἡ Θυγάτηρ	τὴν Θυγατέρα
82 - ἡ γυνή	τὴν γυναῖκα
83 - Let's try to summarize some of the differences in spelling between the nominative and accusative forms we have studied. The nominative forms of the Greek word for "the" that we have. met are - - - - or - - - - .	ὁ ἡ
84 - ὁ changes to τὸν in the accusative case. ἡ changes to - - - .	τὴν
85 - Many Greek nouns which have a nominative ending in -ος have an accusative ending in - - - .	-ον
86 - Many Greek nouns which have a nominative ending in -α have an accusative ending in - - - - .	-αν
87 - Many Greek nouns which have a nominative ending in -η have an accusative ending in - - - - - .	-ην
88 - Besides -ον , -αν, and -ην , another common accusative ending is - - - - .	-α

89 - Locate the direct object in each of the following sentences. Remember that the direct object is in the accusative case and receives the action of the verb. Check your answer. ἡ θεὰ τὴν Ἑλλάδα φιλεῖ.	τὴν Ἑλλάδα
90 - ἡ θεὰ τὸν ἄνδρα φιλεῖ.	τὸν ἄνδρα
91 - ἡ θεὰ τὴν μῆνιν φιλεῖ.	τὴν μῆνιν
92 - ἡ θεὰ τὴν θυγατέρα φιλεῖ.	τὴν θυγατέρα
93 - ὁ Ἀγαμέμνων φιλεῖ τὸν βασιλέα.	τὸν βασιλέα
94 - ὁ Ἀγαμέμνων φιλεῖ τὴν γυναῖκα.	τὴν γυναῖκα
95 - ὁ Ἀγαμέμνων φιλεῖ τὴν θεάν.	τὴν θεάν
96 - τὴν Τροίαν ὁ τύραννος μισεῖ.	τὴν Τροίαν
97 - τὴν Μυκήνην ὁ τύραννος μισεῖ.	τὴν Μυκήνην
98 - τὴν γυναῖκα ὁ τύραννος μισεῖ.	τὴν γυναῖκα
99 - τὸν Ὅμηρον ὁ τύραννος μισεῖ.	τὸν Ὅμηρον
100 - τὸν ἄνδρα ὁ τύραννος μισεῖ.	τὸν ἄνδρα
101 - Some Greek nouns are spelled the same in the nominative and accusative. For example, the noun κάλλος meaning "beauty" and μέτρον meaning "measure". Both of these nouns happen to occur in the quotation from Plutarch meaning "The measure of life is beauty, not the length of time". Give this quotation in Greek.	μέτρον βίου ἐστὶ κάλλος, οὐ χρόνου μῆκος.

102 - The Greek word for "the" used with κάλλος and μέτρον is τό. This form τό is used for both the nominative and - - - - - .	accusative
103 - Try to recall all the forms of the Greek word for "the" that we have met thus far.	nominative ὁ accusative τόν nominative ἡ accusative τήν nominative τό accusative τό
104 - Supply the Greek word for "the" with each noun in the following frames: μέτρον	τὸ μέτρον
105 - κάλλος	τὸ κάλλος
106 - βίος	ὁ βίος
107 - βίον	τὸν βίον
108 - γυνή	ἡ γυνή
109 - γυναῖκα	τὴν γυναῖκα

LESSON 9

Specific Objectives

1. To review the semantic and morphological distinctions between the nominative and accusative cases in the singular number.
2. To introduce the semantic and morphological distinctions between singular and plural number.

Activities

1. Tell the students that they are going to review some nominative and accusative forms through pattern practices. Say each sentence and have the students repeat. To assure comprehension have the English said at least once.

ὁ Ἀγαμέμνων τὸν βασιλέα οἶδε.	Agamemnon sees the king.
ὁ Ἀγαμέμνων τὴν θεὰν οἶδε.	Agamemnon sees the goddess.
ὁ Ἀγαμέμνων τὸν ἄνδρα οἶδε.	Agamemnon sees the man.
ὁ Ἀγαμέμνων τὴν γυναῖκα οἶδε.	Agamemnon sees the woman.
ὁ Ἀγαμέμνων τὴν θυγατέρα οἶδε.	Agamemnon sees the daughter.

ὁ Πρίαμος τὴν φιλοσοφίαν φιλεῖ.	Priam likes the philosophy.
ὁ Πρίαμος τὸ κάλλος φιλεῖ.	Priam likes the beauty.
ὁ Πρίαμος τὴν θάλασσαν φιλεῖ.	Priam likes the sea.
ὁ Πρίαμος τὸν ὄλβον φιλεῖ.	Priam likes happiness.

τὸν ὄλβον ἡ γυνὴ μισεῖ.	The woman hates the glory.
τὴν μῆνιν ἡ γυνὴ μισεῖ.	The woman hates the anger.
τὸν Ὅμηρον ἡ γυνὴ μισεῖ.	The woman hates Homer.

ὁ Μενέλαος μισεῖ τὴν γυναῖκα.	Menelaus hates the woman.
ὁ Μενέλαος μισεῖ τὸν ἄνδρα.	Menelaus hates the man.
ὁ Μενέλαος μισεῖ τὸν βασιλέα.	Menelaus hates the king.

2. Have the students work through the following frames in the Programmed Text. Some frames may be assigned for homework. Frames 110 to 113 should be done in lock step.

110 - Read the following paragraph aloud in Greek. Then respond to the Greek questions in the frames that follow. Check your answers: ὁ Ἀγαμέμνων καὶ ὁ Μενέλαός εἰσιν οἱ βασιλεῖς. ἡ Μυκήνη καὶ ἡ Σπάρτη εἰσὶν αἱ πόλεις. ἡ Ἀφροδίτη καὶ ἡ Ἥρα εἰσὶν αἱ θεαί.	
111 - τίνες εἰσὶν οἱ βασιλεῖς;	ὁ Ἀγαμέμνων καὶ ὁ Μενέλαός εἰσὶν οἱ βασιλεῖς
112 - τίνες εἰσὶν αἱ πόλεις;	ἡ Μυκήνη καὶ ἡ Σπάρτη εἰσὶν αἱ πόλεις

113 - τίνες εἰσὶν αἱ θεαί;	ἡ Ἀφροδίτη καὶ ἡ Ἥρα εἰσὶν αἱ θεαί.
114 - As you may have noticed from the above reading, Greek nouns - like English nouns - have a plural as well as a singular. The singular of a noun indicates one. The plural indicates s - - - - -.	several
115 - In English, the plural is usually formed by adding - s or - es to the singular. Form the plural of the following English nouns: king, goddess, city.	kings, goddesses, cities
116 - When we talk about the plural in Greek we must distinguish between the cases. Thus the nominative plural will usually be spelled differently from the a - - - - - plural.	accusative
117 - In the following frames you will see listed the nominative and accusative plurals of some of the nouns we have learned. Say each noun aloud. Then try to provide the nominative and accusative singular. Check your answer. οἱ ἄνθρωποι τοὺς ἀνθρώπους	ὁ ἄνθρωπος τὸν ἄνθρωπον
118 - οἱ τύραννοι τοὺς τυράννους	ὁ τύραννος τὸν τύραννον

119 - οἱ βίοι τοὺς βίους	ὁ βίος τὸν βίον
120 - οἱ χρόνοι τοὺς χρόνους	ὁ χρόνος τὸν χρόνον
121 - οἱ ὄλβοι τοὺς ὄλβους	ὁ ὄλβος τὸν ὄλβον
122 - τὰ κάλλη τὰ κάλλη	τὸ κάλλος τὸ κάλλος
123 - τὰ μέτρα τὰ μέτρα	τὸ μέτρον τὸ μέτρον
124 - αἱ σκηναί τὰς σκηνάς	ἡ σκηνή τὴν σκηνήν
125 - αἱ τέχναι τὰς τέχνας	ἡ τέχνη τὴν τέχνην
126 - αἱ φιλοσοφίαι τὰς φιλοσοφίας	ἡ φιλοσοφία τὴν φιλοσοφίαν
127 - οἱ κυβερνῆται τοὺς κυβερνήτας	ὁ κυβερνήτης τὸν κυβερνήτην
128 - αἱ θάλατται τὰς θαλάττας	ἡ θάλαττα τὴν θάλατταν
129 - αἱ θεαί τὰς θεάς	ἡ θεά τὴν θεάν
130 - αἱ μοῦσαι τὰς μούσας	ἡ μοῦσα τὴν μοῦσαν
131 - αἱ θυγατέρες τὰς θυγατέρας	ἡ θυγάτηρ τὴν θυγατέρα

132 - αἱ πόλεις τὰς πόλεις	ἡ πόλις τὴν πόλιν
133 - αἱ γυναῖκες τὰς γυναῖκας	ἡ γυνή τὴν γυναῖκα
134 - οἱ ἄνδρες τοὺς ἄνδρας	ὁ ἀνήρ τὸν ἄνδρα
135 - οἱ βασιλεῖς τοὺς βασιλέας	ὁ βασιλεύς τὸν βασιλέα
136 - οἱ ἄρχοντες τοὺς ἄρχοντας	ὁ ἄρχων τὸν ἄρχοντα

LESSON 10

Specific Objectives

1. To summarize the fates of Agamemnon and Aeneas after the destruction of Troy.

2. To review the semantic and morphological distinctions between singular and plural in Greek.

Activities

1. Ask a student to recount quickly the story of Troy's destruction by the Greeks. Explain that many interesting stories in mythology take place after this destruction. For example, when King Agamemnon returns home to Mycenae, his wife Clytemnestra and her lover murder him. Eventually Clytemnestra is killed by her own son Orestes who wished to avenge the murder of his father. Another story is that of Aeneas, King Priam's cousin. Aeneas escaped from Troy along with some of his followers. Eventually Aeneas reached the shores of central Italy. His descendants founded the city of Rome there. The story of Agamemnon's murder and its aftermath is told in the great trilogy called THE ORESTEIA by Aeschylus. A trilogy consists of 3 plays. The story of Aeneas and his wanderings is told by the great Roman poet Vergil. Vergil lived hundreds of years after Homer but knew the writings of Homer very well.

2. Tell the students that they are going to review some of the nominative and accusative plural forms through pattern practices. Say each sentence and have the students repeat. To assure comprehension have the English said at least once.

τοὺς ἀνθρώπους οἶδα.	I see the men.
τοὺς τυράννους οἶδα.	I see the tyrants.
τὰς σκηνὰς οἶδα.	I see the tents.
τὰς θαλάττας οἶδα.	I see the seas.

τὰς θυγατέρας οἶδα.	I see the daughters.
τὰς πόλεις οἶδα.	I see the cities.
τοὺς βασιλέας οἶδα.	I see the kings.
τοὺς ἄνδρας οἶδα.	I see the men.

οἱ ἄνθρωποι ἀγαθοί εἰσιν.	The men are good.
οἱ τύραννοι ἀγαθοί εἰσιν.	The tyrants are good.
οἱ βίοι ἀγαθοί εἰσιν.	The lives are good.
οἱ χρόνοι ἀγαθοί εἰσιν.	The times are good.
οἱ ἄρχοντες ἀγαθοί εἰσιν.	The rulers are good.
οἱ βασιλεῖς ἀγαθοί εἰσιν.	The kings are good.
οἱ ἄνδρες ἀγαθοί εἰσιν.	The men are good.

τὰ κάλλη μισεῖς.	You hate the beauties.
τὰ μέτρα μισεῖς.	You hate the measures.
τὰς σκηνὰς μισεῖς.	You hate the tents.
τὰς τέχνας μισεῖς.	You hate the arts.
τὰς θαλάσσας μισεῖς.	You hate the seas.
τὰς θεὰς μισεῖς.	You hate the goddesses.

αἱ τέχναι ἀγαθαί εἰσιν.	The arts are good.
αἱ φιλοσοφίαι ἀγαθαί εἰσιν.	The philosophies are good.
αἱ θεαὶ ἀγαθαί εἰσιν.	The goddesses are good.

αἱ μοῦσαι ἀγαθαί εἰσιν.	The muses are good.
αἱ θυγατέρες ἀγαθαί εἰσιν.	The daughters are good.
αἱ πόλεις ἀγαθαί εἰσιν.	The cities are good.

τοὺς κυβερνήτας μισῶ.	I hate the guiding principles.
τοὺς ἄνδρας μισῶ.	I hate the men.
τοὺς βασιλέας μισῶ.	I hate the kings.
τοὺς χρόνους μισῶ.	I hate the times.
τοὺς τυράννους μισῶ.	I hate the tyrants.

τὴν μῆνιν ἄειδε, θεά.	Sing, O goddess, about the anger.
τοὺς ἄρχοντας ἄειδε, θεά.	Sing, O goddess, about the rulers.
τὰς τέχνας ἄειδε, θεά.	Sing, O goddess, about the arts.
τὰς φιλοσοφίας ἄειδε, θεά.	Sing, O goddess, about the philosophies.
τὰ κάλλη ἄειδε, θεά.	Sing, O goddess, about the beauties.
τὰ μέτρα ἄειδε, θεά.	Sing, O goddess, about the measures.

3. A possible long-term homework assignment is the reading in English translation of some of the Greek tragedies dealing with the Trojan cycle. Reports might be assigned on these plays. Particularly suitable are TROJAN WOMEN by Euripides and AGAMEMNON by Aeschylus.

LESSON 11

Specific Objectives

1. To review the semantic and morphological distinctions between singular and plural in Greek.
2. To introduce audio-lingually the 3rd person plural present active indicative of verbs presented to date.

Activities

1. Have the students echo the following patterns. To assure comprehension have the English echoed at least once.

τοὺς ἀνθρώπους ὁ Ἀγαμέμνων μισεῖ.	Agamemnon hates the men.
τοὺς ἀνθρώπους ὁ Μενέλαος μισεῖ.	Menelaus hates the men.
τοὺς ἀνθρώπος ὁ Ἀγαμέμνων καὶ ὁ Μενέλαος μισοῦσιν.	Agamemnon and Menelaus hate the men.

ὁ ἀνὴρ τοὺς βασιλέας μισεῖ.	The man hates the kings.
ἡ γυνὴ τοὺς βασιλέας μισεῖ.	The woman hates the kings.
ὁ ἀνὴρ καὶ ἡ γυνὴ τοὺς βασιλέας μισοῦσιν.	The man and the woman hate the kings.

ἡ Ἥρα τοὺς ἄνδρας φιλεῖ.	Hera loves the men.
ἡ Ἀθηνᾶ τοὺς ἄνδρας φιλεῖ.	Athena loves the men.
ἡ Ἥρα καὶ ἡ Ἀθηνᾶ τοὺς ἄνδρας φιλοῦσιν.	Hera and Athena love the men.

ὁ Ἀγαμέμνων βίον φιλεῖ.	Agamemnon loves life.
ὁ Μενέλαος βίον φιλεῖ.	Menelaus loves life.
ὁ Ἀγαμέμνων καὶ ὁ Μενέλαος βίον φιλοῦσιν.	Agamemnon and Menelaus love life.
ἡ Ἀφροδίτη τὸν ἄνδρα οἶδεν.	Aphrodite knows the man.
ἡ Ἥρα τὸν ἄνδρα οἶδεν.	Hera knows the man.
ἡ Ἀφροδίτη καὶ ἡ Ἥρα τὸν ἄνδρα ἴσασιν.	Aphrodite and Hera know the man.
ὁ Ἀγαμέμνων φιλοσοφίαν οἶδεν.	Agamemnon knows philosophy.
ὁ Μενέλαος φιλοσοφίαν οἶδεν.	Menelaus knows philosophy.
ὁ Ἀγαμέμνων καὶ ὁ Μενέλαος φιλοσοφίαν ἴσασιν.	Agamemnon and Menelaus know philosophy.
οἱ ἄνθρωποι ἀγαθοί εἰσιν.	The men are good.
οἱ τύραννοι ἀγαθοί εἰσιν.	The tyrants are good.
οἱ χρόνοι ἀγαθοί εἰσιν.	The times are good.

2. Have the students work through the following frames of the Programmed Text. Some frames might be assigned for homework.

137 - Let's review some of the plurals of nouns in the accusative case. In the sentences below change the accusative singular to accusative plural. Check your answer. τὸν ἄνθρωπον οἶδα.	τοὺς ἀνθρώπους οἶδα.
138 - τὸν τύραννον οἶδα.	τοὺς τυράννους οἶδα.
139 - τὸν βασιλέα οἶδα.	τοὺς βασιλέας οἶδα.
140 - τὸν ἄνδρα οἶδα.	τοὺς ἄνδρας οἶδα.
141 - τὴν θάλατταν φιλῶ.	τὰς θαλάττας φιλῶ.
142 - τὴν θυγατέρα φιλῶ.	τὰς θυγατέρας φιλῶ.
143 - τὴν πόλιν φιλῶ.	τὰς πόλεις φιλῶ.
144 - τὴν θεὰν φιλῶ.	τὰς θεὰς φιλῶ.
145 - τὴν μοῦσαν μισῶ.	τὰς μούσας μισῶ.
146 - τὸν ἄνδρα μισῶ.	τοὺς ἄνδρας μισῶ.
147 - τὸν κυβερνήτην μισῶ.	τοὺς κυβερνήτας μισῶ.
148 - τὸ μέτρον οἶσθα.	τὰ μέτρα οἶσθα.
149 - τὸ κάλλος οἶσθα.	τὰ κάλλη οἶσθα.
150 - τὸν χρόνον οἶσθα.	τοὺς χρόνους οἶσθα.
151 - τὸν ὄλβον οἶσθα.	τοὺς ὄλβους οἶσθα.
152 - γνῶθι φιλοσοφίαν.	γνῶθι φιλοσοφίας.
153 - γνῶθι τὸν ἄνθρωπον.	γνῶθι τοὺς ἀνθρώπους.

154 - γνῶθι τὸν χρόνον.	γνῶθι τοὺς χρόνους.
155 - γνῶθι τὸν τύραννον.	γνῶθι τοὺς τυράννους.
156 - γνῶθι τὸν ἄρχοντα.	γνῶθι τοὺς ἄρχοντας.
157 - In the following frames change the nominative singular forms to nominative plural. Check your answers. ὁ ἄνθρωπος	οἱ ἄνθρωποι
158 - ὁ τύραννος	οἱ τύραννοι
159 - ὁ βίος	οἱ βίοι
160 - ὁ χρόνος	οἱ χρόνοι
161 - ὁ ὄλβος	οἱ ὄλβοι
162 - ἡ σκηνή	αἱ σκηναί
163 - ἡ τέχνη	αἱ τέχναι
164 - ἡ μοῦσα	αἱ μοῦσαι
165 - ἡ πόλις	αἱ πόλεις

LESSON 12

Specific Objectives

1. To acquaint students with the contents of Homer's ODYSSEY.
2. To introduce the following dialogue audio-lingually.

A, B τίνες ἐστέ;	Who are you?
C, D οἱ βασιλεῖς ἐσμεν.	We are Kings.
A, B Τροίαν ἴστε;	Do you know Troy?
C, D ναί. Τροίαν ἴσμεν.	Yes. We know Troy.
A, B Τροίαν φιλεῖτε;	Do you like Troy?
C, D οὔ. Τροίαν οὐ φιλοῦμεν.	No. We do not like Troy.
A, B Τροίαν μισεῖτε;	Do you hate Troy?
C, D ναί. Τροίαν μισοῦμεν.	Yes. We hate Troy.

Activities

1. Tell the students that the dialogue they will learn today involves four characters, Agamemnon and Menelaus plus two strangers who ask the kings some questions. Use role playing and repetition to teach the dialogue in the usual fashion.

2. Ask the students for the titles of Homer's poems. Ask if anyone remembers who Odysseus was. Remind him that Odysseus is sometimes called Ulysses, from the Latin form of his name. Tell the students that THE ODYSSEY records some of the amazing adventures of Odysseus on his way back to Ithaca. He visited the land of the Lotus - eaters. Those who ate of the lotus forgot all about home and friends and Odysseus had to drag some of his men away by force. Odysseus was shut up for a while in a cave by one of the Cyclopes. He stopped at the

island of the magician Circe, who turned men into beasts. He sailed cautiously between the two monsters, Scylla and Charybdis. One of the sea-nymphs promised to make him immortal if he would only forget his home and remain on her island. But Odysseus longed for his wife and son on the island of Ithaca and finally arrived there. He revealed himself to his son and together they punished the suitors who had been wasting his property and annoying his wife.

3. Review the dialogue.

4. Have the students echo each of the following terms in English. Then ask for identifications: ODYSSEY, Odysseus, Ulysses, lotus, Cyclops, Circe, Scylla and Charybdis, Ithaca.

LESSON 13

Specific Objective

To review the contents of Homer's ODYSSEY in detail.

Activities

If possible show the following Encyclopaedia Britannica film available from the School District's Audio-Visual Library:

THE ODYSSEY - STRUCTURE OF EPIC

If the film is not available play Tape E which contains a summary of THE ODYSSEY along with selected readings by Ennis Rees or summarize THE ODYSSEY in your own words.

LESSON 14

Specific Objective

To review the contents of Homer's ODYSSEY.

Activities

If possible show the following Encyclopaedia Britannica film available from the School District's Audio-Visual Library:

THE ODYSSEY - RETURN OF ODYSSEUS

If the film is not available the teacher may read or have read a portion of Book 1 of THE ODYSSEY in modern translation - perhaps that of Rouse or Lattimore available in paperback editions. Suitable comments and explanations must be made by the teacher as the reading progresses.

LESSON 15

Specific Objective

To review the contents of Homer's ODYSSEY.

Activities

If possible show the following Encyclopaedia Britannica film available from the Audio-Visual Library:

THE ODYSSEY: CENTRAL THEMES

If the film is not available, read or have read Book 23 of THE ODYSSEY in English with suitable comments and explanations. Explain to the class that Odysseus has already arrived in Ithaca and announced his return to his nurse.

LESSON 16

Specific Objective

To discuss the contents of THE ODYSSEY.

Activities

1. Have the students echo each of the following terms in English. Then have the terms identified: Circe, Nausicaa, Calypso, Cyclops, Telemachus, Penelope, Sirens, Zeus, Athena, Hera, Ithaca.

2. Ask the following questions:

   a. How is Odysseus symbolic of everyman?

   b. If Odysseus is a symbol of everyman, what do his sufferings represent? What does Ithaca represent?

   c. Do you admire Odysseus? Why or why not?

   d. Why is THE ODYSSEY called an epic poem?

   e. Tell the story of THE ODYSSEY in your own words.

3. A possible homework assignment might be an essay in which each student gives his personal impression of THE ODYSSEY. This assignment might be begun in class.

LESSON 17

Specific Objectives

1. To introduce the so-called Homeric questions.
2. To introduce briefly the concept of meter as it applies to the Homeric poems.
3. To summarize the influence of Homer on literature.

Activities

Have the students work through the following frames of the Programmed Text or simply explain the content of these frames in class and assign them for homework.

166 - Let us talk more about the author of THE ILIAD and THE ODYSSEY. According to tradition these two great epic poems were written by a man named - - - - - .	Homer
167 - According to tradition Homer was supposed to have lived about the 8th century B.C. several hundred years after the T - - - - - - War.	Trojan
168 - A noted 18th century classical scholar named Giambattista Vico pointed out that we really know nothing of importance about Homer. The traditional biographies of Homer are contradictory and therefore - - - - - - (reliable/unreliable).	unreliable
169 - There are three major questions about Homer which are still to some extent subjects of scholarly dispute. These three questions are sometimes referred to as the Homeric questions because they concern - - - - - - .	Homer

170 - Here are the three Homeric questions: a. Was Homer a poet who actually existed? b. Is Homer the author of both THE ILIAD and THE ODYSSEY or only THE ILIAD? c. How were the Homeric poems formed? Copy these three questions on your paper.	
171 - Many eminent scholars have denied the existence of Homer. Some claim that THE ILIAD and THE ODYSSEY were actually the works of many different poets and that Homer was later invented for the sake of convenience. Among those who rejected the existence of Homer were the 17th century French scholar d' Aubignac, the 18th century German scholar F.A. Wolfe, and the 18th century Italian scholar whom we already mentioned, namely, Giambattista V - - - - .	Vico
172 - Scholars of our own century who have studied THE ILIAD and THE ODYSSEY carefully believe - unlike d' Aubignac, Wolfe, and Vico - that Homer was a poet who really - - - - - (did exist/did not exist).	did exist

<table>
<tr><td>173 - In Homer's day there seem to have been many professional poets who went about entertaining assemblies by reciting ballads and lively narrative poems about stirring events in the nation's true or legendary past. These poems were not written down at first but were transmitted from person to person - - - - - - - .</td><td>orally (by word of mouth)</td></tr>
<tr><td>174 - Homer probably reworked and polished many of these old poems and then incorporated them into his ILIAD and - - - - - - - -.</td><td>ODYSSEY</td></tr>
<tr><td>175 - THE ILIAD and THE ODYSSEY have a definite rhythym or metrical pattern. Each line consists of 6 divisions or feet and the dominant type of foot is called a dactyl. Say the word dactyl several times. Note that it is pronounced "dack till".</td><td></td></tr>
<tr><td>176 - A line of poetry which has 6 feet or divisions and in which the dominant type of foot is the dactyl is called dactylic hexameter. THE ILIAD and THE ODYSSEY are therefore written in - - - - - - - - - - - - .</td><td>dactylic hexameters</td></tr>
<tr><td>177 - Here is the first line of THE ILIAD divided into feet:
μηνιν ἀ|ειδε θε|α Πη|ληια|δεω Ἀχι|ληος
How many feet does the line contain?</td><td>six</td></tr>
</table>

178 - Because the line contains six feet it is referred to as a h - - - - - line.	hexameter
179 - Four of the six feet are dactyls. Therefore the line is called a d - - - - hexameter.	dactylic
180 - There are definite rules for deciding what is a foot and what feet are dactyls. We will not have time now to discuss these rules. But you should try to remember that THE ILIAD and THE ODYSSEY do have a definite rhythym or metrical pattern called d - - - - - h - - - - - - .	dactylic hexameter
181 - Since poetry in ancient Greece was frequently recited aloud from memory rather than read, the rhythym probably - - - - - (helped/did not help) the poet remember his lines.	helped
182 - We said in discussing the Homeric questions that Homer probably did rework and polish many of the old poems that were handed down orally. So overwhelmingly superior was Homer's work that the poems of his predecessors were forgotten and have perished, while the two Homeric epics became the basis, the model and inspiration, of all later Greek thought and literature. The Homeric epics - - - - - - (have/ have not) also influenced the thought and literature of many other nations.	have

183 - We will now look quickly at some of the influence of Homer over the thought and literature of Greece and other nations. In school ancient Greek boys studied Homer carefully and often m - - - - - long portions of the poems.	memorized
184 - When ancient Greek authors wrote about mythology they frequently related what they wrote to THE ILIAD and THE - - - - - - . For instance, Euripides' play **TROJAN WOMEN** is in a way an outgrowth or extension of Homer's ILIAD.	ODYSSEY
185 - We have already seen how the great Latin epic poet, Vergil, relates his poem about Aeneas to Homer's ILIAD. Aeneas was a Trojan prince who escaped the burning of Troy and settled in central Italy. His descendants founded the city of R - - - - .	Rome
186 - Vergil not only treats a subject related to Homer's ILIAD and ODYSSEY but also consciously imitates Homeric style and even writes in Homer's meter, namely, in dactylic h - - - - - - - - .	hexameter
187 - The great Italian and Latin poet Dante wrote his epic masterpiece THE DIVINE COMEDY with Vergil in mind. Dante even makes Vergil a character in THE DIVINE COMEDY. Dante knew Vergil's poetry well and through it was influenced by H - - - - .	Homer

188 - John Milton, who wrote the great English language epic poem PARADISE LOST, was a great admirer of Latin and Greek literature. PARADISE LOST - an epic dealing with the Biblical story of Adam and Eve - shows many traces of H - - - - - - influence.	Homeric
189 - The great Portuguese epic poet Camoens has written a poem called THE LUSIADS. This poem deals with the adventures of the explorer Vasco Da Gama. Since Camoens modeled his poem on Vergil's AENEID Camoens shows many signs of H - - - - - - influence.	Homeric
190 - THE SONG OF HIAWATHA by Longfellow is the American national epic. It, too, belongs to the great epic tradition begun by - - - - - - .	Homer
191 - The great Modern Greek poet Nikos Kazantzakis has written an epic called THE ODYSSEY: A MODERN SEQUEL. This poem focuses on the later life of Odysseus after his return to I - - - - - .	Ithaca
192 - An antiwar play by the modern French writer Giradoux called TIGER AT THE GATES deals with the Trojan War and takes some of its inspiration from H - - - - - .	Homer
193 - Another famous example of Homer's influence on later literature is the great novel ULYSSES by James Joyce. Many other examples could be given. To treat this influence in detail would require - - - - (much/little) time.	much

LESSON 18

Specific Objectives

1. To review the dialogue presented in Lesson 12.
2. To introduce the reading of the elements in this dialogue.
3. To review the concept of person.

Activities

1. Review the dialogue audio-lingually in the usual fashion.
2. Have the students work through the following frames in the Programmed Text. Frames 194-196 should be done in lock step. Some of the frames may be assigned for homework.

194 - Read the following paragraph aloud in Greek: οἱ βασιλεῖς ἐσμεν. ὁ Ἀγαμέμνων καὶ ὁ Μενέλαός ἐσμεν. Τροίαν ἴσμεν. Τροίαν οὐ φιλοῦμεν. Τροίαν μισοῦμεν.	
195 - Now read this paragraph aloud in Greek: οἱ βασιλεῖς ἐστε. ὁ Ἀγαμέμνων καὶ ὁ Μενέλαός ἐστε. Τροίαν ἴστε. Τροίαν οὐ φιλεῖτε. Τροίαν μισεῖτε.	
196 - Now read this paragraph aloud: οἱ βασιλεῖς εἰσιν. ὁ Ἀγαμέμνων καὶ ὁ Μενέλαός εἰσι. Τροίαν ἴσασι. Τροίαν οὐ φιλοῦσι. Τροίαν μισοῦσιν.	

197 - In the paragraph found in Frame 194 the kings speak. In the next frame the kings are spoken to. In the next frame the kings are - - - - - - - - - .	spoken about
198 - The paragraph found in Frame 194 is said to be written in the first person. The paragraph in the next frame is written in the second person. The paragraph in the next frame is written in the - - - - - person.	third
199 - A verb is said to be in the first person when the subject is the speaker. A verb is said to be in the second person when the subject is spoken to. A verb is said to be in the third person when the subject is - - - - - - - - - - - - - .	spoken about
200 - In English to indicate the first person singular the word "I" is used. To indicate the first person plural the word "we" is used. To indicate the second person singular or plural the word "you" is used. Thus "we know" is first person but "you know" is - - - - - - - -.	second person
201 - In English the third person singular is often indicated by adding "s" to the verb. The third person plural will often be indicated by the word "they" or by a plural noun as subject of the verb. Thus "he knows", "they know", and "the kings know" are all - - - - - - - .	third person

202 - Greek has special forms or spellings to indicate person. Separate words like "I", "we", and "you" are not needed to indicate the first and second person. Thus εἰμί , οἶδα , μισῶ , and φιλῶ are all first person singular while εἶ , οἶσθα , μισεῖς , and φιλεῖς are all - - - - person singular.	second
203 - ἐσμέν , ἴσμεν , μισοῦμεν , and φιλοῦμεν are all first person plural. ἐστέ , ἴστε , μισεῖτε , and φιλεῖτε are all - - - - person plural.	second
204 - ἐστί , οἶδε , μισεῖ and φιλεῖ are all third person singular. εἰσί , ἴσασι , μισοῦσι , and φιλοῦσι are all - - - - person plural.	third
205 - In the following frames make each sentence negative. Check your answer. ἐν Τροίᾳ ἐσμέν.	ἐν Τροίᾳ οὐκ ἐσμέν.
206 - ἐν Ἑλλάδι ἐσμέν.	ἐν Ἑλλάδι οὐκ ἐσμέν.
207 - ἐν Εὐρώπῃ ἐσμέν.	ἐν Εὐρώπῃ οὐκ ἐσμέν.
208 - ἐν Τροίᾳ ἐστέ.	ἐν Τροίᾳ οὐκ ἐστέ.
209 - ἐν Ἑλλάδι ἐστέ.	ἐν Ἑλλάδι οὐκ ἐστέ.
210 - ἐν Εὐρώπῃ ἐστέ.	ἐν Εὐρώπῃ οὐκ ἐστέ.

211 - ἐν Τροίᾳ εἰσίν.	ἐν Τροίᾳ οὐκ εἰσίν.
212 - ἐν Ἑλλάδι εἰσίν.	ἐν Ἑλλάδι οὐκ εἰσίν.
213 - ἐν Εὐρώπῃ εἰσίν.	ἐν Εὐρώπῃ οὐκ εἰσίν.
214 - φιλοῦμεν φιλοσοφίαν.	οὐ φιλοῦμεν φιλοσοφίαν.
215 - φιλοῦμεν βίον.	οὐ φιλοῦμεν βίον.
216 - φιλοῦμεν κάλλος.	οὐ φιλοῦμεν κάλλος.
217 - φιλεῖτε φιλοσοφίαν.	οὐ φιλεῖτε φιλοσοφίαν.
218 - φιλεῖτε βίον.	οὐ φιλεῖτε βίον.
219 - φιλεῖτε κάλλος.	οὐ φιλεῖτε κάλλος.
220 - φιλοῦσι φιλοσοφίαν.	οὐ φιλοῦσι φιλοσοφίαν.
221 - φιλοῦσι βίον.	οὐ φιλοῦσι βίον.
222 - φιλοῦσι κάλλος.	οὐ φιλοῦσι κάλλος.
223 - In each of the following frames locate the verb and copy it on to your paper. Check your answer. μισοῦμεν τὸν βασιλέα.	μισοῦμεν
224 - μισοῦμεν τὴν πόλιν.	μισοῦμεν
225 - μισοῦμεν τὸν Ἀγαμέμνονα.	μισοῦμεν
226 - μισεῖτε τὸν βασιλέα.	μισεῖτε
227 - μισεῖτε τὴν πόλιν.	μισεῖτε
228 - μισεῖτε τὸν Ἀγαμέμνονα.	μισεῖτε
229 - μισοῦσι τὸν βασιλέα.	μισοῦσι

230 - μισοῦσι τὴν πόλιν.	μισοῦσι
231 - μισοῦσι τὸν Ἀγαμέμνονα.	μισοῦσι
232 - τὸν τύραννον ἴσμεν.	ἴσμεν
233 - τὸν βασιλέα ἴσμεν.	ἴσμεν
234 - τὸν Μενέλαον ἴσμεν.	ἴσμεν
235 - τὸν τύραννον ἴστε.	ἴστε
236 - τὸν βασιλέα ἴστε.	ἴστε
237 - τὸν Μενέλαον ἴστε.	ἴστε
238 - τὸν τύραννον ἴσασιν.	ἴσασιν
239 - τὸν βασιλέα ἴσασιν.	ἴσασιν
240 - τὸν Μενέλαον ἴσασιν.	ἴσασιν
241 - τὸν Ἀγαμέμνονα ἴσασιν.	ἴσασιν

LESSON 19

Specific Objectives

1. To review the semantic and morphological distinctions between the first, second, and third persons.

2. To summarize the history (as opposed to mythology) of the Trojan War and its aftermath.

Activities

1. Tell the students that until now they have been concerned mainly with the story of the Trojan War according to mythology. The story of the Trojan War according to mythology is rich in detail. History tells the story of the war in very brief terms. Troy was a very ancient and proud city. It was the leader of a great federation of cities. It refused to allow the Achaeans to colonize Asia Minor and insisted that the Achaeans pay a tax or toll for sailing in the waters near Asia Minor. The Achaeans invaded Troy under the leadership of the king of Mycenae. About 1180 B.C. they captured and burned Troy. The Achaeans returned to Greece. Soon after the return, the Dorians, another Greek-speaking people from the north, attacked the Achaeans. The Dorians looted and destroyed everything in sight - including Mycenae itself. The 300 years following the Dorian invasion are sometimes referred to as the Dark Ages because we have so little information and evidence about them.

2. Have the students echo the following pattern practices. Have the English said at least once to assure comprehension.

μισῶ τὸν Ἀγαμέμνονα.	I hate Agamemnon.
φιλῶ τὸν Ἀγαμέμνονα.	I like Agamemnon.
οἶδα τὸν Ἀγαμέμνονα.	I know Agamemnon.
μισοῦμεν τὸν Ἀγαμέμνονα.	We hate Agamemnon.
φιλοῦμεν τὸν Ἀγαμέμνονα.	We like Agamemnon.
ἴσμεν τὸν Ἀγαμέμνονα.	We know Agamemnon.

τὰς θυγατέρας μισεῖς.	You hate the daughters.
τὰς θυγατέρας φιλεῖς.	You like the daughters.
τὰς θυγατέρας οἶσθα.	You know the daughters.
τὰς θυγατέρας μισεῖτε.	You hate the daughters.
τὰς θυγατέρας φιλεῖτε.	You like the daughters.
τὰς θυγατέρας ἴστε.	You know the daughters.

τὴν θεὰν μισεῖ.	He hates the goddess.
τὴν θεὰν φιλεῖ.	He likes the goddess.
τὴν θεὰν οἶδεν.	He knows the goddess.
τὴν θεὰν μισοῦσιν.	They hate the goddess.
τὴν θεὰν φιλοῦσιν.	They like the goddess.
τὴν θεὰν ἴσασιν.	They know the goddess.

ὁ βασιλεύς εἰμι.	I am the king.
ὁ βασιλεὺς εἶ.	You are the king.
ὁ βασιλεύς ἐστιν.	He is the king.
οἱ βασιλεῖς ἐσμεν.	We are the kings.
οἱ βασιλεῖς ἐστε.	You are the kings.
οἱ βασιλεῖς εἰσιν.	They are the kings.

LESSON 20

Specific Objectives

1. To review the history of Greece down to the end of the Trojan War.

2. To summarize the contributions of archaeology to our knowledge of the Trojan War.

Activities

1. If possible show the 1st filmstrip from the set HISTORY OF ANCIENT GREECE put out by Pathescope Educational Films. This filmstrip is titled GREEK BEGINNINGS. Have captions read aloud and make suitable comments.

2. If filmstrip is not available ask the students to identify the following terms:

   Crete, Linear A, Linear B, Michael Ventris, Arthur Evans, Knossos, Minotaur, labyrinth, Achaeans, Mycenae, Menelaus, Agamemnon, Homer, Troy, Priam, Homeric questions, ILIAD, ODYSSEY, Dorians, Dark Ages. If filmstrip is not available show the EBF study prints on Knossos and Mycenae again with comments and questions.

3. Tell the students that a great deal of interesting information about Troy comes to us from archaeology. Tell them that in the 18th century most experts thought that the whole story of the Trojan War was a legend, a complete fabrication. They believed that Troy never existed and that there never was a Trojan War. A 19th century German businessman named Heinrich Schliemann decided to try to prove that Troy did exist and that there was a Trojan War. He knew THE ILIAD and ODYSSEY very well. Using Homer as his guidebook, he visited Asia Minor. He found a plateau called Hissarlik by the Turks. From his study of Homer's ILIAD, he concluded that this was the site of Troy. He decided to dig on the site to prove his point. Fortunately he had plenty of money to spend on the digging since he was a millionaire. He found the remains of many different cities on the site. Wilhelm Dorpfeld, a colleague of Schliemann, continued the excavations. The University of Cincinnati continues the excavations today. Many different settlements have been found at Hissarlik: primitive villages, the great walled city of Priam, later Greek settlements, and a Roman city

with a famous temple to Athena. Objects of gold and silver and pottery have been found among the ruins of buildings. There is definite evidence that Priam's Troy was destroyed by fire.

3. Reports on Schliemann, Dorpfeld and Troy might be assigned for homework.

LESSON 21

Specific Objectives

1. To introduce audio-lingually the following English derivatives and cognates: museum, polyandry, androgen, androgynous, gynecology, gynecocracy, metric, metrology, hexameter, basilica, basilisk, myriad.

2. To review the contributions of archaeology to our knowledge of the Trojan War.

Activities

1. Approach the following English derivatives and cognates in the usual audio-lingual fashion.

ENGLISH WORD	GREEK ROOT	MEANING OF THE ENGLISH WORD
museum	μοῦσα muse	a building in which collections of various kinds are displayed; originally a temple of the Muses
polyandry	ἀνήρ man ἄνδρα	the practice of having more than one husband at a time
androgen	ἀνήρ man ἄνδρα	any drug or hormone producing manliness or manly characteristics
androgynous	ἀνήρ man ἄνδρα γυνή woman γυναῖκα	having the characteristics of a male and a female

ENGLISH WORD	GREEK ROOT	MEANING OF THE ENGLISH WORD
gynecology	γυνή γυναῖκα woman	the study of female medical problems
gynecocracy	γυνή, γυναῖκα woman	rule by women
metric	μέτρον measure	pertaining to measuring
metrology	μέτρον measure	the study of measurement
hexameter	μέτρον measure	a line of poetry with 6 measures or feet
basilica	βασιλεύς king	an ancient Roman public building; a large church
basilisk	βασιλεύς king	a large lizard with a crown-like crest on its back
myriad	μυρίοι countless	manifold, countless

2. Tell the students that they are going to review the contributions of archaeology to our knowledge of the Trojan War. Ask the following questions:

   a. Did people always believe that the Trojan War really happened?
   b. Who was Heinrich Schliemann?
   c. What is Hissarlik?
   d. Who was Wilhelm Dorpfeld?
   e. What did the excavations at Hissarlik reveal?

3. Have the students echo the derivatives and cognates introduced in this lesson several times.

4. Ask the students to explain the following sentences:

   a. Polyandry is illegal in Pennsylvania.

   b. Some people think that America is a gynecocracy.

   c. Certain flowers are described by botanists as androgynous.

   d. Basilisks are found in California.

   e. Androgen can be dangerous if not used under medical supervision.

   f. Students have myriad problems.

LESSON 22

Specific Objectives

1. To review the Greek quotations introduced in Lessons 5 and 6 of this unit.

2. To introduce the reading and writing of the derivatives presented audio-lingually in Lesson 21.

Activities

1. Using the visual cues the teacher may wish to have the class play the Motto Response game. For directions on the Motto Response game see Unit I, Lesson 3.

2. Have the students work through the following frames of the Programmed Text. Some of these may be assigned for homework.

242 - Let us now turn our attention to the English derivatives we have been talking about. The study of female medical problems, taking its name from the Greek word γυνή , is called - - - - - - .	gynecology
243 - An English word meaning "rule by women" also coming from the Greek γυνή , γυναῖκα is - - - - - - - .	gynecocracy
244 - An English word meaning "having male and female characteristics" and coming from ἀνήρ , ἄνδρα , and γυνή , γυναῖκα is - - - - - - - - .	androgynous

245 - An English word indicating the practice of having more than one husband is - - - - - - - - from ἀνήρ, ἄνδρα .	polyandry
246 - A drug or hormone producing masculine characteristics and taking its name from ἀνήρ , ἄνδρα is - - - - - - -.	androgen
247 - An English word meaning "pertaining to measuring" is - - - - - - from the Greek μέτρον .	metric
248 - The study of measurement takes its name from the Greek μέτρον . It is called - - - - - - - -.	metrology
249 - A line of poetry having six measures or feet is called a - - - - - - - from the Greek word μέτρον .	hexameter
250 - A large important church or cathedral is often called a - - - - - - from the Greek βασιλεύς.	basilica
251 - A large lizard with a crown-like crest on its back is a - - - - - - . Its name comes from the Greek βασιλεύς.	basilisk
252 - An English word meaning "countless" or "manifold" is - - - - - - from the Greek μυρίοι .	myriad

253 - Add the following English derivatives to your list in your Greek notebook: gynecology, gynecocracy, androgynous, polyandry, museum, androgen, metric, metrology, hexameter, basilica, basilisk, myriad.
Fill in the etymologies and meanings in the appropriate columns. Refer to Frames 242-252 for help if necessary.

LESSON 23

Specific Objectives

1. To acquaint the students with commonplace English expressions that have their origin in the Trojan War story.

2. To review the influence of Homer on later literature.

Activities

1. Tell the students that they are going to review Homer's influence on later literature and thought. Ask the following questions:

    a. Did Greek authors after Homer admire and imitate THE ILIAD and ODYSSEY?

    b. How was Euripides' TROJAN WOMEN influenced by Homer?

    c. Who was the Roman poet who wrote about the adventures of the Trojan hero, Aeneas?

    d. Who was Dante?

    e. Name an English language epic poem influenced by Homer.

    f. What is THE LUSIADS of Camoens about?

    g. What is the title of the modern Greek epic by Nikos Kazantzakis about Odysseus?

    h. What is the modern play TIGER AT THE GATES by Giradoux about?

    i. Is it easy to summarize Homer's influence on later literature?

2. Tell the students that certain commonplace English expressions have their origin in the Trojan War story. For example, we have the expression Achilles heel. Ask if anyone knows what this means. If not explain that Achilles was invulnerable except in his heel. Eventually he met his death in the Trojan War through a wound in his heel. We use the expression Achilles heel to refer to any weakness that could prove disastrous. We

use the expression Trojan Horse to refer to an enemy group stationed inside a country to sabotage defense or in general to a trick that is not readily recognizable. We also speak about "fearing the Greeks bearing gifts." "Greeks bearing gifts" are people bringing things which seem good on the surface but actually are destructive. We also speak of people "working like Trojans." The Trojans were noted for their industry.

3. Have the students copy the terms listed below and identify each briefly:

Euripides; Vergil; Dante; DIVINE COMEDY; PARADISE LOST; Milton; Camoens; LUSIADS; Longfellow; Hiawatha; Kazantzakis; Giradoux; TIGER AT THE GATES; THE ODYSSEY: A MODERN SEQUEL; James Joyce's ULYSSES.

LESSON 24 [Unit Review]

Specific Objectives

1. To review the sententiae presented in this unit:

θεῖος Ὅμηρος.	Aristophanes
μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος.	Homer
ἄνδρα μοι ἔννεπε, Μοῦσα, πολύτροπον.	Homer
θεά, θύγατερ Διός, εἰπέ.	Homer
Τρῶες ὑπὲρ πάτρας ἔθνῃσκον.	Euripides
τάλαινα Τροία μυρίους ἀπώλεσας μιᾶς γυναικὸς χάριν.	Euripides
βέβακεν ὄλβος, βέβακε Τροία.	Euripides

2. To review the sententiae presented in previous units.

3. To review the semantic and morphological distinctions between the singular and plural for the nominative and accusative cases of Greek nouns met.

4. To review the new Greek lexical items learned in this unit.

5. To review the semantic and morphological distinctions between the singular and plural for the 1st, 2nd, and 3rd persons active of Greek verbs met.

Activities

Have the students work through the following frames of the Programmed Text. Some of these might be assigned for homework.

254 - Let us now review the new Greek quotations presented in this unit. The English meaning of each quotation is given plus the author's name. Supply the Greek and check your answer. "Divine Homer - (Aristophanes)	θεῖος Ὅμηρος.
255 - Sing, O goddess, about the anger of Achilles, the son of Peleus - (Homer)	μῆνιν ἄειδε, θεά, Πηληιάδεω Ἀχιλῆος.
256 - O Muse, tell me of the man who travelled much - (Homer)	ἄνδρα μοι ἔννεπε, μοῦσα, πολύτροπον.
257 - O goddess, daughter of Zeus, speak - (Homer)	θεά, θύγατερ Διός, εἶπέ.
258 - Trojans died on behalf of their native land - (Euripides)	Τρῶες ὑπὲρ πάτρας ἔθνῃσκον.
259 - Wretched Troy having destroyed thousands for the sake of one woman - (Euripides)	τάλαινα Τροία, μυρίους ἀπώλεσας μιᾶς γυναικὸς χάριν.
260 - Happiness has fallen, Troy has fallen - (Euripides)	βέβακεν ὄλβος, βέβακεν Τροία.

261 - Now let us go back to the quotations learned in previous units. Read each quotation carefully in Greek. Then try to give the meaning in English and the source. γνῶθι σ'αὐτόν.	Know thyself (Thales)
262 - πάντα ῥεῖ.	All things are in flux (Heraclitus)
263 - μηδὲν ἄγαν.	Nothing in excess
264 - θάλαττα, θάλαττα.	Sea! Sea! (Xenophon)
265 - φιλοσοφία βίου κυβερνήτης.	Philosophy is life's guiding principle
266 - εἷς ἀνὴρ οὐδεὶς ἀνήρ.	One man is no man
267 - οὐ ζῆν μέγα τί ἐστιν ἀλλὰ εὖ ζῆν.	It is not a great thing to live but to live well is a great thing (Plato)
268 - μέτρον βίου ἐστὶ κάλλος οὐ χρόνου μῆκος.	The measure of life is beauty, not length of time (Plutarch)
269 - ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.	For man the unexamined life is not worth living (Plato)
270 - τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης;	What is life without golden Aphrodite? (Mimnermus)
271 - οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός.	It is not possible for anyone to find a life without sorrow (Menander)

272 - σκηνή πᾶς ὁ βίος.	All of life is a stage (Palladas)
273 - ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή.	Life is short but art is long (Hippocrates)
274 - ἐγώ εἰμι τὸ ἄλφα καὶ τὸ ὠμέγα, ἀρχὴ καὶ τέλος.	I am alpha and omega, the beginning and the end. (New Testament)
275 - In the following frames we will review the accusative singular and plural forms we have learned. In each sentence find the accusative singular and change it to accusative plural. Check your answer. οἱ ἄνθρωποι τὸν χρόνον μισοῦσιν.	τοὺς χρόνους
276 - οἱ ἄνθρωποι τὸ κάλλος μισοῦσιν.	τὰ κάλλη
277 - οἱ ἄνθρωποι τό μέτρον μισοῦσιν.	τὰ μέτρα
278 - οἱ ἄνθρωποι τὴν τέχνην μισοῦσιν.	τὰς τέχνας
279 - οἱ ἄνθρωποι τὴν φιλοσοφίαν μισοῦσιν.	τὰς φιλοσοφίας
280 - οἱ ἄνθρωποι τὴν θάλατταν μισοῦσιν.	τὰς θαλάττας
281 - τὴν θεὰν μισοῦμεν.	τὰς θεάς

282 - τὴν μοῦσαν μισοῦμεν.	τὰς μούσας
283 - τὴν θυγατέρα μισοῦμεν.	τὰς θυγατέρας
284 - τὴν πόλιν μισεῖτε.	τὰς πόλεις
285 - τὴν γυναῖκα μισεῖτε.	τὰς γυναῖκας
286 - τὸν ἄνδρα μισεῖτε.	τοὺς ἄνδρας
287 - τὸν βασιλέα μισεῖτε.	τοὺς βασιλέας
288 - In the following frames change the nominative singular to nominative plural. ὁ ἄνθρωπος	οἱ ἄνθρωποι
289 - ὁ βίος	οἱ βίοι
290 - τὸ μέτρον	τὰ μέτρα
291 - ὁ ἄρχων	οἱ ἄρχοντες
292 - ἡ πόλις	αἱ πόλεις
293 - ὁ ἀνήρ	οἱ ἄνδρες
294 - ὁ βασιλεύς	οἱ βασιλεῖς
295 - ἡ γυνή	αἱ γυναῖκες
296 - ἡ θυγάτηρ	αἱ θυγατέρες
297 - ὁ τύραννος	οἱ τύραννοι

298 - ὁ χρόνος	οἱ χρόνοι
299 - ὁ ὄλβος	οἱ ὄλβοι
300 - ἡ σκηνή	ἡ σκηναί
301 - ἡ τέχνη	αἱ τέχναι
302 - ἡ φιλοσοφία	αἱ φιλοσοφίαι
303 - ὁ κυβερνήτης	οἱ κυβερνῆται
304 - ἡ θάλασσα	αἱ θάλασσαι
305 - Now we will review the verb forms we have met in the three persons. Change the singular verbs to plural in the frames that follow. Check your answer. Τροίαν μισῶ.	Τροίαν μισοῦμεν.
306 - Τροίαν μισεῖς.	Τροίαν μισεῖτε.
307 - Τροίαν μισεῖ.	Τροίαν μισοῦσιν.
308 - τὰς γυναῖκας φιλῶ.	τὰς γυναῖκας φιλοῦμεν.
309 - τὰς γυναῖκας φιλεῖς.	τὰς γυναῖκας φιλεῖτε.
310 - τὰς γυναῖκας φιλεῖ.	τὰς γυναῖκας φιλοῦσιν.
311 - τὴν θεὰν οἶδα.	τὴν θεὰν ἴσμεν.
312 - τὴν θεὰν οἶσθα.	τὴν θεὰν ἴστε.
313 - τὴν θεὰν οἶδε.	τὴν θεὰν ἴσασιν.
314 - ἀγαθός εἰμι.	ἀγαθοί ἐσμεν.

315 - ἀγαθὸς εἶ.	ἀγαθοί ἐσμεν.
316 - ἀγαθός ἐστιν.	ἀγαθοί εἰσιν.
317 - In English the first person is indicated by the use of the words I and - - - .	we
318 - In English the second person is indicated by the use of the word - - - -.	you
319 - The third person in English is indicated many times by the words he, she, it, and they or by a noun that serves as the s - - - - - of a sentence.	subject
320 - Greek verbs indicate person by their spellings. Thus all of the following verbs are in the - - - - - person: εἰμί οἶδα φιλῶ μισῶ ἐσμέν ἴσμεν φιλοῦμεν μισοῦμεν	first
321 - The ending -ω often indicates the first person singular whereas the ending -μεν often indicates the first person - - - - - -.	plural
322 - The following verbs are in the - - - - - - person. εἶ οἶσθα φιλεῖς μισεῖς ἐστέ ἴστε φιλεῖτε μισεῖτε	second

323 - The ending s frequently indicates the second person singular whereas the ending - TE often indicates the second person - - - - .	plural
324 - The following verbs are in the - - - - - person: ἐστί οἶδε φιλεῖ μισεῖ εἰσί ἴσασι φιλοῦσι μισοῦσι	third
325 - The ending - σι frequently indicates the third person - - - - -.	plural

LESSON 25 [Unit Review]

Specific Objectives

1. To review Troy's history.
2. To review the mythology and literature connected with Troy.
3. To review the following derivatives: museum, polyandry, androgen, androgynous, gynecology, gynecocracy, metric, metrology, hexameter, basilica, basilisk, myriad.
4. To review commonplace English expressions which had their origin in the Trojan War story.

Activities

Have the students work through the following frames in the Programmed Text:

326 - We are now going to review Troy's history. Troy was a great city in Asia Minor that became involved in a war with the Greek city states around 1200 B.C. The king of M - - - - - was the leader of the Greeks.	Mycenae
327 - The Greeks who lived in Mycenae and other cities such as Tiryns and Orchomenos were called Achaeans. Long before the Trojan War the Achaeans had conquered their former masters, the C - - - -.	Cretans

328 - There were probably two historical reasons for the Trojan War. One was the desire of the Achaeans to colonize - - - - - - - - - - - . Another was the unwillingness of the Achaeans to pay toll to Troy for the use of the sea.	Asia Minor
329 - Much of our knowledge of Troy comes from archaeology. Particularly important has been the work of Heinrich S - - - - - and Wilhelm Dorpfeld.	Schliemann
330 - The Trojan War is a central event in Greek mythology and has in fact been called the queen of myths. According to mythology the Trojan War started because a Trojan prince named Paris took away the wife of Menelaus, the king of Sparta. Menelaus' wife was named H - - - - .	Helen
331 - Paris had been promised Helen as his wife by the goddess Aphrodite as a reward. Paris had chosen Aphrodite as the fairest goddess in preference to Hera and Athena. Paris had been asked by Z - - - - , the king of the gods, to judge a kind of beauty contest among the goddesses.	Zeus

332 - The beauty contest among the goddesses resulted from a great wedding feast to which all the gods and goddesses were invited except one, namely, Eris, the goddess of discord. Because she had been insulted and wished to cause trouble, the goddess Eris came to the wedding feast and threw a golden apple on to the table marked "for the fairest". The goddesses started to argue among themselves as to who should have the apple. Finally the choice narrowed down to the three major goddesses: Hera, Aphrodite, and - - - - - - - - -.	Athena
333 - When Paris refused to return Helen to Menelaus, Menelaus' brother Agamemnon prepared an army to invade Trojan territory. Agamemnon was the king of - - - - - - -.	Mycenae
334 - King Agamemnon's army included the mighty Greek warriors, Achilles and Odysseus. A thousand Greek ships were assembled at a place called Aulis. A strong wind blew in the wrong direction and prevented the Greeks from sailing. A soothsayer told Agamemnon to sacrifice Iphigenia, his daughter, to the goddess Artemis who was angry at the - - - - - - -.	Greeks

335 - The king of Troy was Priam. His wife was Hecuba. The greatest Trojan warrior, Hector, was a son of King Priam. Another son of King Priam was Paris, the young man who took Helen to T - - - -.	Troy
336 - Homer's great epic poem, THE ILIAD deals with the terrible anger of Achilles and its results during the TROJAN WAR. Homer's ODYSSEY deals with the wandering of Odysseus after the - - - - - - - - - - - - and his return to his wife Penelope who waited for him in Ithaca.	Trojan War
337 - Homer's ILIAD ends with the funeral of Hector. The story of the fall of Troy is told to some extent by Euripides in the play called TROJAN WOMEN. The most complete account of Troy's fall, however, is found in THE AENEID, a Latin epic poem about the Trojan prince Aeneas. THE AENEID was written by V - - - -.	Vergil
338 - In the great trilogy called THE ORESTEIA, Aeschylus tells the story of the return of A - - - - - to Greece after the Trojan War, his murder by his wife Clytemnestra, and the aftermath of this murder.	Agamemnon

339 - TROJAN WOMEN, THE AENEID, and THE ORESTEIA are all in a way outgrowths or extensions of Homer's poems. The great literary tradition begun by Homer continues to our own day. Name some of the authors in later literature that have been influenced by Homer directly or indirectly.	Dante, Milton, Camoens, Longfellow Kazantzakis, Giradoux.
340 - Dante wrote a great Italian language epic called THE DIVINE COMEDY. Milton wrote an English language epic called PARADISE LOST. Longfellow wrote THE SONG OF HIAWATHA. Camoens wrote THE LUSIADS, an epic about Vasco Da Gama in the P - - - - language.	Portuguese
341 - Homer's influence continues in the 20th century. For example, Nikos Kazantzakis has written a Modern Greek epic called THE ODYSSEY: A MODERN SEQUEL and Jean Giradoux has written in French a play called TIGER AT THE GATES about the T - - - - W - - - - -.	Trojan War
342 - There are three major questions about Homer that are still to some degree disputed. These so-called Homeric questions are: a. Did Homer actually exist? b. Did he write both THE ILIAD and THE ODYSSEY? c. How were the Homeric poems f - - - - - ?	formed

343 - Although scholars like d'Aubignac, Wolfe, and Vico have denied Homer's existence, most modern authorities say that Homer was a poet who really existed and wrote both THE ILIAD and THE ODYSSEY though he probably incorporated many older oral poems into his work. The Homeric questions, however, - - - - - (have/have not) been entirely answered.	have not
344 - Both THE ILIAD and THE ODYSSEY are written in a metrical form called dactylic hexameter. In dactylic hexameter each line contains six feet and the dominant type of foot is the d - - - - -.	dactyl
345 - We have seen that mythology tells rich and interesting stories about what happened after the Achaeans captured and burned Troy. For instance, the wanderings of Odysseus, the wanderings of Aeneas, the murder of Agamemnon. History, however, simply tells us that the Achaeans returned to Greece after 1180 B.C. where they were attacked by another Greek - speaking people - the Dorians. The Dorians destroyed Mycenae itself and the 300 years following their invasion are called the D - - - - A - - - since we have so little information about them.	Dark Ages
346 - We are now going to review English derivatives. In each of the following frames explain the meaning of the underlined word and give its etymology: St. Peter's Church in Rome is a famous basilica.	large, important church; from βασιλεύς "king"

347 - In the deserts of Arizona there are many basilisks.	large lizards with crown-like crests on their backs; from βασιλεύς "king"
348 - The scientist was interested in metrology.	the study of measurement; from μέτρον "measure"
349 - THE ILIAD consists of hexameters.	lines of poetry having six measures or feet; from μέτρον "measure"
350 - The scientist used precision metric instruments.	for measuring; from μέτρον "measure"
351 - The doctor administered androgen.	a drug producing masculine characteristics; from ἀνήρ , ἄνδρα "man"
352 - Polyandry is illegal in Pennsylvania.	having more than one husband at a time; from ἀνήρ , ἄνδρα "man"
353 - The plant was androgynous.	having both male and female characteristics; from ἀνήρ , ἄνδρα "man" and γυνή , γυναῖκα - "woman"

354 - Some people think that gynecocracy would solve the problems of war and poverty.	rule by women; from γυνή , γυναῖκα -"woman"
355 - The doctor specialized in gynecology.	the study of female medical problems; from γυνή , γυναῖκα -"woman"
356 - Students have myriad problems.	manifold, countless; from μυρίοι "countless"
357 - Let's review quickly a few English expressions that have their origin in the Trojan War story. Explain how each expression may be used in English. Check your answer. "Achilles Heel"	any weakness that could prove disastrous
358 - "Trojan Horse"	an enemy group within a country; a trick
359 - "Greeks bearing gifts"	people bringing things which seem good on the surface but actually are destructive
360 - "Working like Trojans"	working very hard
361 - In this unit you have studied the following things: a. Troy's history b. Mythology and literature connected with Troy c. Greek quotations related to Troy	

d. The difference in spelling between the singular and plural for the nominative and accusative cases for many Greek nouns.

e. The first, second, and third persons plural of some Greek verbs.

f. Some English expressions connected with the Trojan War story.

g. The following derivatives: museum, polyandry, androgen, androgynous, gynecology, gynecocracy, metric, metrology, hexameter, basilica, basilisk, myriad.

UNIT VII

GREEK GODS AND HEROES

AN OVERVIEW OF THE MATERIAL TO BE TAUGHT IN THIS UNIT:

1. Greek religion and mythology and their importance and influence
2. Greek quotations about Greek gods and heroes
3. Greek lexical items connected with mythology
4. The forms and chief use of the genitive case
5. The forms and meaning of the aorist active
6. Derivatives connected with new lexical items

LESSON 1

Specific Objectives

1. To explain what mythology is.
2. To explain why we study mythology.

Activities

1. Tell the students that in this unit they will be studying Greek mythology. Ask if anyone knows what a myth is. If not explain that a myth is frequently defined as a traditional or legendary story, usually concerning some superhuman being or god. Mention that μῦθος is the Greek word for story. Explain that many people and nations have myths. For example, the colorful African tribal dances are many times associated with stories and legends about gods. Greek myths are very elaborate and detailed and have exerted great influence on literature and art and other fields. Mention that scholars are reevaluating the nature of myths in light of recent archaeological discoveries.

2. Tell the students that they will now consider why Greek mythology is important and why we study it. If the Coronet filmstrip GREEK MYTHOLOGY: WHY WE STUDY IT is available show it. Play the accompanying record. These are from the CORONET GREEK MYTHOLOGY SERIES (S108). If the filmstrip is not available develop a discussion of the following points:

    a. Greek mythology greatly influenced Greek literature. (e.g., THE ILIAD, THE ODYSSEY, the Greek tragedies).

    b. Greek mythology greatly influenced Greek art and architecture. (e.g., Venus di Milo, the Parthenon).

    c. Greek mythology greatly influenced Roman literature and art. (e.g., Vergil's AENEID, Pompeiian wall paintings).

    d. The Christian religion has been influenced by Greek mythology (e.g., many of the characteristics of the goddess Athena became associated with the Virgin Mary; in Greece today there are shrines at the crossroads similar to ancient shrines).

e. Much of the literature and art of the Renaissance and Post-Renaissance is based on Greco-Roman mythology (e.g., Racine's plays, famous paintings on mythological subjects, music inspired by mythological themes).

f. English words and phrases are derived from Greco-Roman mythology (e. g., Trojan Horse, herculean, Pluto).

g. Greco-Roman mythology continues to exert its influence in our own world in many ways (e.g., Apollo rockets, Atlas missiles, Giraudoux's play TIGER AT THE GATES, Eugene O'Neill's MOURNING BECOMES ELECTRA, the statue of Prometheus in Rockefeller Plaza).

3. A possible homework assignment is an essay summarizing why we study mythology. A bulletin board project titled "Greco-Roman Mythology Influences Our World" might also be tried. Students would be expected to contribute clippings and pictures indicating this influence.

LESSON 2

Specific Objectives

1. To explain how we know about the Greek gods and heroes.
2. To explain the origin of the Greek religion.
3. To teach the following quotations audio-lingually:

ἀνάγκᾳ οὐδὲ θεοὶ μάχονται.	Even gods don't fight necessity. (Simonides)
ὅταν ὁ δαίμων εὖ διδῷ, τί δεῖ φίλων;	When divine power confers well-being what need do we have of friends? (Aristotle)

Activities

1. Tell the students that they are going to learn about the ancient Greek religion which is closely associated with Greek mythology. The ancient Greek religion has been the subject of numerous investigations. The sources of its study are the various ancient writers. Among them we have to mention such men as Homer, Hesiod, and the three great tragedians, Aeschylus, Sophocles, Euripides.

   Hesiod wrote poetry about the origin of the gods among other things. He lived in the 8th or 7th century B.C. The three great tragedians were the writers of the best ancient Greek tragedies. They lived within the 5th century B.C. and usually wrote on mythological subjects.

2. Tell the students that in very ancient times the early inhabitants of Greece had a very simple religion. They worshipped various features of nature - mountains, rivers, the sun, the moon, etc. They thought that the air was full of good and bad spirits, the daimones. Their gods were closely related to physical phenomena. Their religion may have grown out of their fear of nature's power to control their actions and to threaten their being.

Their divinities were not individualized. They had no human forms. They were not called by proper names. They were more like things or powers than persons. This religion, in the course of time, was influenced by the religion of the East and especially Asia. But with time the religion changed in nature.

People made the spirits of nature the followers and servants of new gods. As Mycenae became powerful the Greeks seem to have made their gods more and more anthropomorphic (i.e., manlike). Have the students echo the word anthropomorphic several times and mention quickly that it comes from ἄνθρωπος . The Greeks gave their gods human characteristics. They imagined that the community of the gods was a reflection of the human community. Gods married; they fought; they fell in love; they held meetings. In short, the gods did all the things that people do except die. A tall mountain in northern Greece called Mount Olympus was believed to be the dwelling place of the gods probably because its summit was usually covered by clouds and unseen by people. As centuries passed the Olympian gods acquired new characteristics.

3. Tell the students that they will now learn some quotations about Greek mythology and religion. Introduce the quotations listed in the Specific Objectives in the usual way.

   Explain that Simonides was a lyric poet whose works remain only in part. Aristotle was a great philosopher and a student of Plato. Aristotle's influence in Western thought has been very strong. The visual cue for ἀνάγκᾳ , etc., is a picture of gods fighting a single goddess (i.e., Necessity) with the entire picture crossed out. The visual cue for ὅταν , etc. is a picture of a smiling man standing alone with light shining down from the sky.

4. Ask the following questions:

   a. What Greek writers tell us a great deal about Greek religion?

   b. What kind of religion existed in early Greece?

   c. Describe the changes in the Greek religion with the passage of time.

   d. Why are Greek gods called anthropomorphic?

LESSON 3

Specific Objectives

1. To review what is known about the origin of the Greek religion.
2. To indicate the threefold division of Greek myths.
3. To teach these Greek proverbs audio-lingually:

μὴ πίστευε ἀνθρώποις ἀλλὰ μόνῳ τῷ θεῷ.	Don't trust people but only a god. (Proverb)
μόνοι οἱ θεοὶ ἄνευ λύπης διάγουσι.	Only gods live without pain. (Proverb)
ὁ θεὸς πάντα τίθησι ὅπως αὐτῷ ἀρέσκει.	The god arranges everything as he pleases. (Proverb)

4. To review the sententiae presented in Lesson 2.

Activities

1. Tell the students that Greek myths are sometimes divided into three groups or categories:
   a. Myths related to the major gods - their births, lives and relationships with people.
   b. Myths related to less important immortal divinities.
   c. Myths related to heroes' lives.
2. Tell the students that now they will learn some Greek proverbs showing the conception that the ancient Greeks had about the gods. Introduce the proverbs in the usual way. The visual cue for μὴ etc. is a picture of a man

walking with a god and ignoring fellow men. The cue for μόνοι etc. is a picture of smiling gods, a wall, and some starving, ragged people. The cue for ὁ θεὸς etc. is a picture of a god putting stones in order.

3. Review the sententiae for Lesson 2 audio-lingually using the visual cues.

4. Ask the following question:

   What are the three categories or groups into which Greek myths may be divided?

LESSON 4

Specific Objectives

1. To explain how Homer refined the ancient Greek religion.

2. To teach the following quotations and proverbs audio-lingually:

Ζεὺς σωτὴρ καὶ νίκη.	Zeus, our savior and victory (Xenophon)
σὺν Ἀθηνᾷ καὶ χεῖρα κίνει.	Progress is made with the help of Athena (i.e., Wisdom) and with the help of your own hand (Greek Proverb)
πρὸς τὴν ἀνάγκην οὐδ᾽ Ἄρης ἀνθίσταται.	Even Ares doesn't fight against Necessity. (Sophocles)

3. To review audio-lingually the quotations presented in Lessons 2 and 3 of this unit.

Activities

1. Introduce the new quotations audio-lingually in usual fashion. The visual cue for Ζεὺς σωτὴρ , etc., is a picture of Zeus. The visual cue for σὺν Ἀθηνᾷ , etc., is a picture of Athena plus a hand. For πρὸς , etc. the cue is a picture of Ares fighting Necessity with the entire picture crossed out. Identify Xenophon as an Athenian historian and essayist of the 4th century. Identify Sophocles as one of the great tragic poets of Athens.

2. Explain that Homer did a great deal to crystallize and refine the Greek concept of the gods. They reflect not only the various types of men but various types of human relations also. The type of patriarchal (father-controlled) system that existed on Olympus was similar to the patriarchal

system among the Greeks on earth. Zeus was the father and ruler of the gods. The female divinities, however, had power and freedom. For example, Hera henpecks her husband, Zeus. The female power and influence may be a reflection of the matriarchal (mother-controlled) system that probably existed in Greece in the early days.

Have the students echo patriarchal and matriarchal several times.

3. Use the visual cues to review the quotations presented in previous lessons.

4. Ask the following questions:

    a. What did Homer do to the Greek conception of the gods?

    b. What is a patriarchal system?

    c. What is a matriarchal system?

    d. Why did a patriarchal system exist on Olympus?

    e. Why did the female divinities have so much power and freedom?

LESSON 5

Specific Objectives

1. To review audio-lingually all quotations presented in this unit in Lessons 2-4.

2. To teach the following quotations audio-lingually:

νεκρὸν Ἀφροδίτη Διονύσου δίχα καὶ Δήμητρος.	Aphrodite is a dead thing without Dionysus and Demeter. (Greek Proverb)
πρὸς δύο οὐδ᾽ ὁ Ἡρακλῆς.	Even Hercules doesn't stand against two opponents at once. (Plato)

Activities

1. Teach the new quotations in the usual fashion. The cue for **νεκρὸν**, etc., is a picture of Aphrodite dead, with a wall separating her from a cup of wine and some grain. The cue for **πρὸς δύο**, etc., is a picture of Hercules fighting two opponents with the entire picture crossed out. Ask for interpretations of the quotations and opinions on their validity.

2. Spend most of the period playing the Motto Response game. See Unit I, Lesson 3 for directions. Involve only quotations from this unit.

3. A possible homework assignment is an essay defending or attacking the validity of one of the new quotations presented in this unit.

LESSON 6

Specific Objectives

1. To summarize important information about the 12 Olympians.

2. To review audio-lingually the quotations presented in this unit.

Activities

1. Start class by reviewing orally the quotations listed in the Specific Objectives of Lessons 2, 3, 4, and 5.

2. Tell the students that they are going to consider today the most important of the ancient Greek gods, the Olympians. The Olympians are so called because they lived on Mt. Olympus. Discuss the Olympians in the following terms but elicit information from the students where possible:

   Zeus: When the Greek-speaking people came to Greece they brought with them their supreme god, whom they worshipped under a variety of names, as protector of loyalty and oaths, hospitality and justice.

   There are many myths about Zeus' origin but according to the best known one he was the son of the Titan, Kronos and Rhea. As sky god his symbols were the thunderbolt in his right hand, the sceptre in his left hand, and the eagle sitting at his feet. He was identified with the Roman god, Jupiter.

   Hera: She was sister and wife of Zeus, the queen of all gods and goddesses. She was protectress of marriage. She seems to have been worshipped before Zeus in many places. Her symbols were the diadem (a kind of crown) and the peacock. Both symbols indicated her greatness and power. She was identified with the Roman goddess, Juno.

   Poseidon: The brother of Zeus and ruler of the sea. When the universe was divided up by the three sons of Cronos (Zeus, Poseidon, and Hades), Poseidon received the sea. The inhabitants of continenental Greece also regarded Poseidon as the god of earthquakes. His symbol was the trident, a three-pronged spear. His sacred animals were the horse and the bull. He was identified with the Roman god, Neptune.

Athena: The goddess of wisdom and the protectress of workers. She was Zeus' brain child, born full-blown from his head without a mother. Her symbols were the spear, the aegis (a shield), a breast plate, and an owl. Athena's owl appeared on Athenian coins. The Parthenon was, of course, dedicated to ʼΑθηνᾶ παρθένος, Athena the Virgin. Athena was identified with the Roman Minerva.

Apollo: The son of Zeus and Leto. Apollo was the god of light and harmony. He invented poetry and music. He was closely associated with the sun and was sometimes identified with the sun. His symbols were the lyre, and the bow and arrow.

Artemis: Apollo's twin sister, the goddess of the moon. Sometimes she was identified with the moon itself. She was the goddess of chastity, mountains, woods, and fountains. Her symbol was the bow and arrow. She was identified with the Roman goddess, Diana.

Hermes: The son of Zeus and the nymph Maia. He was the messenger of the gods and escorted the souls of the dead to the Under World (Hades). He was protector of the shepherds, travelers, merchants and orators. He was the inventor of the scale and weights and measures. He was the patron of reconciliation. His symbols were the ram, the magic wand, a special hat and the winged sandals. He was identified with the Roman god, Mercury.

Aphrodite: The goddess of beauty and love. According to Homer, daughter of Zeus and Dione. According to a better known myth she was born from the foam of the sea, near Cyprus. She was identified with the Roman goddess, Venus.

Ares: The son of Zeus and Hera; the god of war and violence and anger. He was identified with the Roman god, Mars.

Hestia: The daughter of Zeus and Hera; the goddess of the hearth, the protectress of the home. She was identified with the Roman goddess, Vesta.

Hephaistos: According to Homer the son of Zeus and Hera; in THE ODYSSEY, Aphrodite's husband. He limped. He was the god of fire, volcanos and blacksmiths. He himself was a blacksmith and protector of craftsmen. He built the Gods' palaces on Olympus. He made Zeus' sceptre and a suit of armor for Achilles. He was identified with the Roman god, Vulcan.

Demeter: Goddess of the land. She is symbolized by wheat. She is a very old divinity. She was identified with the Roman Ceres.

3. Have the students echo in English the following terms several times: Artemis, Hermes, Aphrodite, Ares, Hestia, Hephaistos, Demeter, Poseidon, Zeus, Hera, Apollo.

4. A possible homework assignment is a brief research report on one or more of the Olympians.

LESSON 7

Specific Objectives

1. To review information on the 12 Olympians presented in Lesson 6.
2. To introduce the reading of the quotations presented in this unit.

Activities

1. If possible show the filmstrips GREEK MYTHOLOGY: THE OLYMPIC GODS, PARTS I AND II. Play the accompanying records.

   If these are not available, ask for information on each of the Olympian deities as listed in Lesson 6. Student reports on these might also be read and discussed.

2. Have the students work through the following frames of the Programmed Text. These frames may be assigned for homework.

1 - Read the following quotations about mythology aloud in Greek: ἀνάγκᾳ οὐδὲ θεοὶ μάχονται.	
2 - ὅταν ὁ δαίμων εὖ διδῷ τί δεῖ φῖλων;	
3 - μὴ πίστευε ἀνθρώποις ἀλλὰ μόνῳ τῷ θεῷ.	
4 - μόνοι οἱ θεοὶ ἄνευ λύπης διάγουσι.	
5 - ὁ θεὸς πάντα τίθησι ὅπως αὐτῷ ἀρέσκει.	

6 - Ζεὺς σωτὴρ καὶ νίκη.	
7 - σὺν Ἀθηνᾷ καὶ χεῖρα κίνει.	
8 - πρὸς τὴν ἀνάγκην οὐδ᾽ Ἄρης ἀνθίσταται.	
9 - νεκρὸν Ἀφροδίτη Διονύσου δίχα καὶ Δήμητρος.	
10 - πρὸς δύο οὐδ᾽ ὁ Ἡρακλῆς.	
11 - In the following frames read the quotations aloud again. Give the meaning of each quotation in English and the source. ἀνάγκᾳ οὐδὲ θεοὶ μάχονται.	Even gods don't fight necessity. (Simonides)
12 - ὅταν ὁ δαίμων εὖ διδῷ τί δεῖ φίλων;	When divine power confers well-being what need do we have of friends? (Aristotle)
13 - μὴ πίστευε ἀνθρώποις ἀλλὰ μόνῳ τῷ θεῷ.	Don't trust people but only a god. (Greek Proverb)
14 - μόνοι οἱ θεοὶ ἄνευ λύπης διάγουσι.	Only gods live without pain. (Greek Proverb)
15 - ὁ θεὸς πάντα τίθησι ὅπως αὐτῷ ἀρέσκει	The god arranges everything as he pleases. (Greek Proverb)

16 - Ζεὺς σωτὴρ καὶ νίκη.	Zeus, our savior and victory. (Xenophon)
17 - σὺν Αθηνᾷ καὶ χεῖρα κίνει.	Progress is made with the help of Athena and with the help of your own hand. (Greek Proverb)
18 - πρὸς τὴν ἀνάγκην οὐδ᾽ ὁ Ἄρης ἀνθίσταται.	Even Ares doesn't fight against necessity. (Greek Proverb)
19 - νεκρὸν Ἀφροδίτη Διονύσου δίχα καὶ Δήμητρος.	Aphrodite is a dead thing without Dionysus and Demeter. (Greek Proverb)
20 - πρὸς δύο οὐδ᾽ ὁ Ἡρακλῆς.	Even Hercules doesn't stand against two opponents at once. (Plato)

LESSON 8

Specific Objectives

1. To explain the role of fate in Greek religion and mythology.
2. To summarize salient information about less important divinities.
3. To summarize salient information about the mystery cults.

Activities

1. Tell the students that the Greeks believed that people and events were influenced not only by gods but also by Fate or Moira. There is a problem here because in the ancient Greek religion it is not clear if gods were superior to Moira or not. Since gods were imagined to be like men and consequently were not perfect (having feelings of hate, jealousy and so on) Moira seems to be superior to them. The gods usually accept the superiority of Fate. In Homer on only three occasions do we find Zeus overruling Moira. In all the other cases he recognizes his weakness in contrast to Moira. Generally gods express and support the power of Moira because they also support the natural (physical) and moral order that exists in the world.

   Moira is part of the happiness or misfortune that every man has in his life. Hesiod gives us the names of three fates or Moirai but Homer usually speaks of only one, a spinning goddess who is so strong that she destroys people who try to break moral laws. Even Zeus himself cannot change her decisions. Sometimes it is said that Moira decides about the time of men's birth and death, while gods rule their life within its limits. Many times, however, people, though they know that their actions will be punished, do something opposed to the will of the gods or the will of Moira. People have freedom to resist the gods and Moira in the Greek belief.

2. Tell the students that besides the major gods such as the 12 Olympians there were also lesser divinities. Many of these minor or less important divinities were called nymphs. There were various kinds of nymphs. Nymphs of the water were called Naiads. Nymphs of the forest were called Dryads. Nymphs of the mountains were called Oreads. Have the students echo these terms several times: nymphs, Naiads, Dryads, Oreads. Tell the students that the nymphs still exert considerable influence in the legends and beliefs of the modern Greeks.

3. Ask the following questions:

   a. What is Moira?

   b. How did the gods view Moira?

   c. How did Homer's view of Moira compare with Hesiod's?

   d. What is a Naiad?

   e. What is a Dryad?

   f. What is an Oread?

   g. Do modern Greeks believe in nymphs?

4. Tell the students that the so-called mystery cults were popular among the ancient Greeks. The worship of Osiris and Isis, a mystery cult from Egypt, had some influence on the Greeks. The worship of Dionysus, the god of the life spirit and wine, was also considered a mystery cult. There were also the Eleusinian Mysteries which centered around the town of Eleusis. Perhaps the mystery cults were so called because those who participated in them were sworn to secrecy regarding the beliefs and rites of the cults.

LESSON 9

Specific Objectives

1. To explain the Greek ritual used in worship.

2. To review information presented on the lesser divinities.

3. To review orally the quotations presented in this unit.

Activities

1. Tell the students that today they will look briefly at how the Greeks worshipped. Many times the gods were worshipped in groves where altars were erected. Altars also were found in palaces and houses. The father of the family often acted as a priest. The rites usually consisted of sprinkling of grain followed by the slaughter of animals. Part of the flesh was tasted by the worshippers, and the remainder burned. Banquets often accompanied the rites. The basic idea in worship was sacrifice, the destruction of a victim in honor of the gods.

2. Show if possible the Coronet filmstrip GREEK MYTHOLOGY: LESSER GODS AND SPIRITS and play the accompanying record. If the filmstrip is not available ask again the questions listed under Activity 3 of Lesson 8.

3. Using the visual cues, review orally all quotations.

LESSON 10

Specific Objectives

1. To teach about the gods of the Underworld.

2. To introduce the following dialogue audio-lingually:

A. ἐφίλησας τοὺς τοῦ Ἅιδου θεούς;	Did you like the gods of Hades?
B. οὔ. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφίλησα.	No. I did not like the gods of Hades.
A. ἐλάτρευσας τοὺς Ὀλυμπίους θεούς;	Did you worship the Olympian gods?
B. ναί. τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσα.	Yes. I worshipped the Olympian gods.
A. ὁ ἥρως ἐλάτρευσε τοὺς Ὀλυμπίους θεούς;	Did the hero worship the Olympian gods?
B. ναί. ὁ ἥρως ἐλάτρευσε τοὺς Ὀλυμπίους θεούς.	Yes. The hero worshipped the Olympian gods.

Activities

1. Tell the students that they are going to learn about the gods of the Underworld.

   The ruler of the kingdom of the dead was Pluto (Hades), Poseidon's brother, or Hades. Hades indicates both the ruler of the Underworld and the Underworld itself. Pluto's wife was Persephone, Demeter's daughter, who had been kidnapped by him. Demeter got so distressed over the kidnapping that she neglected her duty to make things grow and caused a famine. At last Hermes was sent by Zeus to persuade Pluto to permit

Persephone to live half of the year (spring and summer) with her mother and half of it (fall and winter) with her husband in the Underworld. The Underworld was dark and some parts of it were unpleasant. Return to earth was almost impossible after one entered Hades.

2. Introduce the dialogue in the usual audio-lingual fashion.

3. Ask the following questions:

   a. Who was Pluto?

   b. How did Pluto become the husband of Persephone?

   c. What was the reaction of Demeter to her daughter's kidnapping?

   d. What compromise involving Persephone was finally worked out?

LESSON 11

Specific Objectives

1. To review the dialogue presented in Lesson 10.

2. To summarize the influence of the Greek religion.

3. To describe the cult of heroes.

Activities

1. Tell the students that the Greek religion strongly influenced the Roman religion. The Romans blended their own simple beliefs with the rich Greek tradition. The Romans identified their own gods with the gods of the Greeks. When we talked about why we study mythology we discussed its influence on art, literature, Christianity, architecture, and language.

2. Review the dialogue from Lesson 10 in the usual fashion.

3. Tell the students that in ancient Greece heroes were worshipped. A hero was usually the descendant of a god and had unusual strength. Some of the famous heroes include Theseus, Hercules, Jason, and Perseus. All kinds of stories and myths developed around these heroes.

4. Have the students echo the following terms in English: Hercules, Jason, Perseus, Theseus.

5. Ask the following questions:

    a. How did the Greek religion influence the Roman religion?

    b. What was a hero?

    c. Name some Greek heroes.

LESSON 12

Specific Objectives

1. To introduce the reading of the elements of the dialogue introduced in Lesson 10.
2. To explain the myth of Zeus' domination over the gods.

Activities

1. Tell the students that according to the ancient Greeks, Chaos was the first god that existed. Earth and Heaven (called Ge and Uranus) were born from Chaos. Earth and Heaven had many children called Titans. Among the Titans was Kronos who married his sister, Rhea . The Titans rebelled against their father, Earth. Kronos seized control. The children of Kronos were Hestia, Demeter, Hera, Hades, Poseidon, and Zeus. Kronos was afraid that his children would seize control and, to prevent this, he used to devour his children as Rhea gave birth to them. Rhea hid Zeus from Kronos. When Zeus grew up he and his brothers led a revolt against Kronos and the other Titans. The Titans were finally defeated and imprisoned. Supreme power was given to Zeus.
2. Have the students work through the following frames in the Programmed Text.

21 - Read the following paragraph aloud in Greek. Then answer in Greek the questions in the frames that follow:

τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσα. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐλάτρευσα. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐλάτρευσα. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφίλησα. ὁ ἥρως τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσεν. ὁ ἥρως τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐλάτρευσεν. ὁ ἥρως τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφίλησεν.

22 - ἐλάτρευσα τοὺς Ὀλυμπίους Θεούς;	ναί. τοὺς Ὀλυμπίους Θεοὺς ἐλάτρευσας.
23 - ἐλάτρευσα τοὺς τοῦ Ἅιδου Θεούς;	οὔ. τοὺς τοῦ Ἅιδου Θεοὺς οὐκ ἐλάτρευσας.
24 - ἐφίλησα τοὺς τοῦ Ἅιδου Θεούς;	οὐ. τοὺς τοῦ Ἅιδου Θεοὺς οὐκ ἐφίλησας.
25 - ὁ ἥρως τοὺς Ὀλυμπίους Θεοὺς ἐλάτρευσεν;	ναί. ὁ ἥρως τοὺς Ὀλυμπίους Θεοὺς ἐλάτρευσεν.
26 - ὁ ἥρως τοὺς τοῦ Ἅιδου Θεοὺς ἐλάτρευσεν;	οὔ. ὁ ἥρως τοὺς τοῦ Ἅιδου Θεοὺς οὐκ ἐλάτρευσεν.
27 - ὁ ἥρως τοὺς τοῦ Ἅιδου Θεοὺς ἐφίλησεν;	οὔ. ὁ ἥρως τοὺς τοῦ Ἅιδου Θεοὺς οὐκ ἐφίλησεν.

LESSON 13

Specific Objectives

1. To explain the myth of the contest between Athena and Poseidon.

2. To teach the following dialogue audio-lingually:

A. ἐφιλήσαμεν τοὺς τοῦ Ἅιδου θεούς;	Did we like the gods of Hades?
B. οὔ. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφιλήσαμεν;	No. We did not like the gods of Hades.
A. ἐλατρεύσατε τοὺς Ὀλυμπίους θεούς;	Did you worship the Olympian gods?
B. ναί. τοὺς Ὀλυμπίους θεοὺς ἐλατρεύσαμεν.	Yes. We worshipped the Olympian gods.
A. οἱ ἥρωες ἐλάτρευσαν τοὺς Ὀλυμπίους θεούς;	Did the heroes worship the Olympian gods?
B. ναί. οἱ ἥρωες τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσαν.	Yes. The heroes worshipped the Olympian gods.

Activities

1. Introduce the dialogue in the usual fashion.

2. Tell the students that today they are going to learn about a contest that took place between Athena and Poseidon. The people of Athens decided that

they wanted a patron god or goddess. This happened before Athens had a name. Poseidon and Athena both wanted to be patrons of the city. The people decided to accept as special patron whichever divinity could produce the more useful gift for the city. Poseidon struck the Acropolis with his trident and a well sprang up and a horse appeared. Athena struck the Acropolis with her spear and an olive tree appeared. According to some stories the people decided that the olive tree was the more useful gift and decided to make Athena their special protectress. The city was named for the goddess.

3. Ask the following questions:

   a. What did Poseidon produce for Athens?

   b. What did Athena produce for Athens?

   c. Why did the people prefer Athena's gift to Poseidon's?

4. Review the new dialogue in the usual fashion.

LESSON 14

Specific Objectives

1. To explain the myth of Hercules.
2. To teach the following dialogue audio-lingually.

A. ἔστιν ὁ Ἀπόλλων θεὸς τοῦ ἡλίου καὶ τῆς μουσικῆς;	Is Apollo the god of the sun and of music?
B. ναί. ὁ Ἀπόλλων θεὸς τοῦ ἡλίου καὶ τῆς μουσικῆς ἐστιν.	Yes. Apollo is the god of the sun and of music.
A. ἔστιν ὁ Ὅμηρος πατὴρ τῆς μυθολογίας;	Is Homer father of mythology?
B. ναί. ὁ Ὅμηρος πατὴρ τῆς μυθολογίας ἐστιν.	Yes. Homer is father of mythology.
A. τίνα ἐστὶ τὰ τοῦ Ὁμήρου ἔπη;	What are Homer's epic poems?
B. τὰ τοῦ Ὁμήρου ἔπη ἡ Ἰλιὰς καὶ ἡ Ὀδύσσειά ἐστιν.	Homer's epic poems are THE ILIAD and THE ODYSSEY.
A. ἔστιν ὁ Ζεὺς πατὴρ θεῶν καὶ ἀνθρώπων;	Is Zeus father of gods and men?
B. ναί. ὁ Ζεὺς πατὴρ θεῶν καὶ ἀνθρώπων ἐστίν.	Yes. Zeus is father of gods and men.

Activities

1. Explain to the students that they will learn a myth about Hercules, one of the heroes in Greek mythology. Hercules or Heracles was the son of Zeus and of the mortal Alcmene (Zeus had taken the form of her husband). When the child was six months old, Hera, led by jealousy, sent two huge serpents to devour him. Hercules, however, raised up on his feet, and, seizing the monsters by the throat, he strangled them. This was the first sign of Hercules' superhuman strength. Once, when Hercules was walking near his hometown of Thebes he came to a fork in the road and sat down on a stone to consider which way he should go. Suddenly a very beautifully dressed woman appeared; she told him that her road was a very easy one and always full of joy and well-being no matter by what means. Her name was Malice. Then another woman appeared; she was beautiful but very plainly dressed. She told him that her road was very difficult and rough but it would lead to glory and honor. Hercules asked her name; she was Virtue. He followed her road. Later in life he achieved great glory and honor. Hercules performed many feats of strength. Of these, the 12 Labors are the best known. These 12 Labors or tasks were assigned to him by the king of Tiryns.

2. Ask the following questions:

   a. Who were the parents of Hercules?

   b. What mighty feat did Hercules perform while yet an infant?

   c. What was Hera's attitude towards Hercules?

   d. Tell the story of Hercules at the crossroad near Thebes.

   e. What were the 12 Labors?

3. Introduce the new dialogue in the usual fashion.

4. A possible homework assignment is a research report on the 12 Labors describing these in detail. Students might also want to illustrate some or all of these.

LESSON 15

Specific Objectives

1. To introduce the reading of expressions presented in Lessons 13 and 14.
2. To introduce the morphology and chief use of the genitive case.

Activities

Have the students work through the following frames of the Programmed Text:

28 - Read the following paragraph aloud in Greek. Then answer the questions in the frames that follow. Check your answers. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφιλήσαμεν. τοὺς Ὀλυμπίους θεοὺς ἐλατρεύσαμεν. ὁ Ἀπόλλων θεὸς τοῦ ἡλιόυ καὶ τῆς μουσικῆς ἐστιν. ὁ Ζεὺς πατὴρ θεῶν καὶ ἀνθρώπων ἐστίν.	
29 - τοὺς τοῦ Ἅιδου θεοὺς ἐφιλήσαμεν;	οὔ. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφιλήσαμεν.
30 - τοὺς Ὀλυμπίους θεοὺς ἐλατρεύσαμεν;	ναί. τοὺς Ὀλυμπίους θεοὺς ἐλατρεύσαμεν.
31 - τίς ἐστιν ὁ θεὸς τοῦ ἡλίου καὶ τῆς μουσικῆς;	ὁ Ἀπόλλων θεὸς τοῦ ἡλίου καὶ τῆς μουσικῆς ἐστιν.

32 - τίς ἐστιν ὁ πατὴρ θεῶν καὶ ἀνθρώπων;	ὁ Ζεὺς πατὴρ θεῶν καὶ ἀνθρώπων ἐστίν.
33 - Let's talk a little now about how English works. In English we frequently indicate possession with the word "of". For example, in the following English sentence the phrase "of Ghana" indicates possession: Accra is the capital city of Ghana.	
34 - But we can frequently indicate possession in English through the use of the possessive case. The possessive case is formed by adding 's or s' to the noun. Pick out the word that is in the possessive case in the following sentence: Accra is Ghana's capital city.	Ghana's
35 - Greek also has a special case to indicate possession. It is called the genitive case. Say the word "genitive" aloud.	
36 - In the following Greek sentence try to find the words which are in the genitive case. τὰ τοῦ Ὁμήρου ἔπη ἡ Ἰλιὰς καὶ ἡ Ὀδύσσειά ἐστιν.	τοῦ Ὁμήρου

37 - Try to give the meaning of this sentence in English: τὰ τοῦ Ὁμήρου ἔπη ἡ Ἰλιὰς καὶ ἡ Ὀδύσσειά ἐστιν.	The epics of Homer are THE ILIAD and THE ODYSSEY. or Homer's epics are THE ILIAD and THE ODYSSEY.
38 - So far, then, in Greek we have met three cases: the nominative case which indicates the subject of a sentence; the accusative case which indicates the direct object; the genitive case which indicates possession or the relationship which we express in English with the word o - - .	of
39 - In the following sentences try to locate words in the genitive case. Check your answer. ὁ Ἀπόλλων θεὸς τοῦ ἡλίου ἐστίν.	τοῦ ἡλίου
40 - ὁ Ἀπόλλων θεὸς τῆς μουσικῆς ἐστιν.	τῆς μουσικῆς
41 - ὁ Ἀπόλλων πατὴρ θεῶν οὐκ ἔστιν.	θεῶν
42 - ὁ Ἀπόλλων πατὴρ ἀνθρώπων οὐκ ἔστιν.	ἀνθρώπων
43 - ὁ Ζεὺς πατὴρ θεῶν ἐστιν.	θεῶν
44 - ὁ Ζεὺς πατὴρ ἀνθρώπων ἐστίν.	ἀνθρώπων
45 - ὁ Ζεὺς θεὸς τῆς μουσικῆς οὐκ ἔστιν.	τῆς μουσικῆς

46 - ὁ Ζεὺς θεὸς τοῦ ἡλίου οὐκ ἔστιν.	τοῦ ἡλίου
47 - Many times in Greek the genitive singular ending will be - ou or s. The genitive plural ending is always -ων. You have probably noticed that the Greek word for "the" also has g - - - - - - forms.	genitive
48 - Let's list all of the case forms for the nouns we have met. Read each list carefully. Then copy the genitives on your paper since these are new. We will list both singular and plural. The nominative will be followed by the genitive which in turn will be followed by the accusative. ὁ θεός οἱ θεοί τοῦ θεοῦ τῶν θεῶν τὸν θεόν τοὺς θεούς	
49 - ἡ μουσική αἱ μουσικαί τῆς μουσικῆς τῶν μουσικῶν τὴν μουσικήν τὰς μουσικάς	
50 - ἡ μυθολογία αἱ μυθολογίαι τῆς μυθολογίας τῶν μυθολογιῶν τὴν μυθολογίαν τὰς μυθολογίας	
51 - ὁ ἀνήρ οἱ ἄνδρες τοῦ ἀνδρός τῶν ἀνδρῶν τὸν ἄνδρα τοὺς ἄνδρας	
52 - ἡ πόλις αἱ πόλεις τῆς πόλεως τῶν πόλεων τὴν πόλιν τὰς πόλεις	

53 - Now we will list the genitive singular of some of the nouns we have met. Try to supply the genitive plural. Check your answer. τοῦ θεοῦ	τῶν θεῶν
54 - τῆς μουσικῆς	τῶν μουσικῶν
55 - τῆς μυθολογίας	τῶν μυθολογιῶν
56 - τοῦ ἀνδρός	τῶν ἀνδρῶν
57 - τῆς πόλεως	τῶν πόλεων
58 - τοῦ ἡλίου	τῶν ἡλίων
59 - τοῦ ἀνθρώπου	τῶν ἀνθρώπων

LESSON 16

Specific Objective

To review the forms and use of the genitive case.

Activities

1. Ask the students the following questions:
   - a. How is the genitive case used in Greek?
   - b. Give an example of the possessive case in an English sentence.
   - c. What are some of the endings that the genitive case has in Greek?
2. Tell the students that they are going to review some genitive case forms through some pattern practices. Say each phrase and have the students repeat. To assure comprehension, have the English equivalents said at least once.

τοῦ	ἀγαθοῦ	ἀνθρώπου	of the good man
τοῦ	ἀγαθοῦ	βίου	of the good life
τοῦ	ἀγαθοῦ	τυράννου	of the good ruler
τῆς	ἀγαθῆς	γυναικός	of the good woman
τῆς	ἀγαθῆς	θεᾶς	of the good goddess
τῆς	ἀγαθῆς	τέχνης	of the good art
τῆς	ἀγαθῆς	θαλάττης	of the good sea
τῶν	ἀγαθῶν	ἀνθρώπων	of the good men
τῶν	ἀγαθῶν	βίων	of the good lives
τῶν	ἀγαθῶν	τυράννων	of the good tyrants

τῶν ἀγαθῶν γυναικῶν	of the good women
τῶν ἀγαθῶν τεχνῶν	of the good arts
τῶν ἀγαθῶν θαλαττῶν	of the good seas

τὸ τοῦ θεοῦ ὄνομα Ἀπόλλων ἐστίν.	The name of the god is Apollo.
τὸ τῆς θεᾶς ὄνομα Ἥρα ἐστίν.	The name of the goddess is Hera.
τὸ τοῦ ἀνθρώπου ὄνομα Πλάτων ἐστίν.	The name of the man is Plato.

ὁ Ζεὺς πατὴρ θεῶν ἐστίν.	Zeus is the father of the gods.
ὁ Ζεὺς πατὴρ ἀνθρώπων ἐστίν.	Zeus is the father of men.
ὁ Ζεὺς πατὴρ ἡρώων ἐστίν.	Zeus is the father of heroes.

LESSON 17

Specific Objective

To introduce the reading, writing, and transformation of the pattern practices presented audio-lingually in Lesson 16.

Activities

Have the students work through the following frames of the Programmed Text. The frames might be reviewed for homework.

60 - In the following group of frames you will see a phrase in the genitive singular. Change the phrase to the genitive plural. Check your answer. τοῦ ἀγαθοῦ ἀνθρώπου	τῶν ἀγαθῶν ἀνθρώπων
61 - τοῦ ἀγαθοῦ βίου	τῶν ἀγαθῶν βίων
62 - τοῦ ἀγαθοῦ τυράννου	τῶν ἀγαθῶν τυράννων
63 - τῆς ἀγαθῆς γυναικός	τῶν ἀγαθῶν γυναικῶν
64 - τῆς ἀγαθῆς θεᾶς	τῶν ἀγαθῶν θεῶν
65 - τῆς ἀγαθῆς τέχνης	τῶν ἀγαθῶν τεχνῶν
66 - τῆς ἀγαθῆς θαλάττης	τῶν ἀγαθῶν θαλαττῶν
67 - Answer each of the following questions. Check your answers. ἔστιν ὁ Ζεὺς πατήρ θεῶν;	ναί. ὁ Ζεὺς πατὴρ θεῶν ἐστιν.

68 - ἔστιν ὁ Ζεὺς πατὴρ ἀνθρώπων;	ναί. ὁ Ζεὺς πατὴρ ἀνθρώπων ἐστίν.
69 - ἔστιν ὁ Ζεὺς πατὴρ ἡρώων;	ναί. ὁ Ζεὺς πατὴρ ἡρώων ἐστίν.
70 - ἔστιν ὁ Ἀπόλλων θεὸς τοῦ ἡλίου;	ναί. ὁ Ἀπόλλων θεὸς τοῦ ἡλίου ἐστίν.
71 - ἔστιν ὁ Ἀπόλλων θεὸς τῆς μουσικῆς;	ναί. ὁ Ἀπόλλων θεὸς τῆς μουσικῆς ἐστίν.
72 - ἔστιν ὁ Ὅμηρος πατὴρ τῆς μυθολογίας;	ναί. ὁ Ὅμηρος πατὴρ τῆς μυθολογίας ἐστίν.
73 - Now we will list the genitive plural of some nouns we have met. Try to supply the genitive singular. Check your answer. Then copy the singular and the plural onto your paper. τῶν μουσικῶν	τῆς μουσικῆς
74 - τῶν μυθολογιῶν	τῆς μυθολογίας
75 - τῶν ἀνδρῶν	τοῦ ἀνδρός
76 - τῶν πόλεων	τῆς πόλεως
77 - τῶν ἡλίων	τοῦ ἡλίου
78 - τῶν ἀνθρώπων	τοῦ ἀνθρώπου
79 - τῶν θεῶν	τοῦ θεοῦ, τῆς θεᾶς

LESSON 18

Specific Objectives

1. To teach about the nine Muses.

2. To present the following English derivatives from recently learned lexical items: mythological, Homeric, necrology, necromancy, anthropomorphic, Olympian, theology, heliolatry, heliograph, heliotrope, patriarchal, matriarchal.

Activities

1. Tell the students that various arts and types of literature had special goddesses as patronesses. These patronesses were called Muses. They were the daughters of Zeus and Mnemosyne (Memory). They are sometimes referred to in modern literature. The nine Muses are:

   Clio, patroness of history.

   Euterpe, patroness of music.

   Thalia, patroness of comedy.

   Melpomene, patroness of tragedy.

   Terpsichore, patroness of dancing.

   Erato, patroness of love poetry.

   Polyhymnia, patroness of sacred poetry.

   Urania, patroness of astronomy.

   Calliope, patroness of epic poetry.

   Explain that we sometimes call a steam organ a calliope.

2. Approach the following derivatives and cognates in the usual audio-lingual fashion.

English Word	Greek Root	Meaning of English Words
mythological	μῦθος "myth"	related to legend or myth
Homeric	Ὅμηρος "Homer"	related to Homer
necrology	νεκρόν "dead thing"	death notice or a list of persons who have died.
necromancy	νεκρόν	Foretelling the future by contacting the "dead thing".
anthropomorphic	ἄνθρωπος "man"	having the characteristics of man.
Olympian	Ὄλυμπος "Olympus"	celestial, god-like.
theology	θεός "god"	the science that examines everything related to god.
heliograph	ἥλιος "sun"	mirror device for flashing signals
heliotrope	ἥλιος "sun"	a plant that turns toward the sun.
heliolatry	ἥλιος "sun"	worship of the sun
patriarchal	πατήρ "father"	ruled by fathers
matriarchal	μήτηρ "mother"	ruled by mothers

3. Have the students echo the following terms in English: *Clio*, *Euterpe*, *Thalia*, *Melpomene*, *Terpsichore*, *Erato*, *Polyhymnia*, *Urania*, *Calliope*, *Mnemosyne*.

4. Have the students echo each of the above English derivatives chorally and individually. Then ask the following questions:

   a. What is a mythological element in a story?

   b. What is Homeric influence?

   c. Do necrologies appear in the newspapers?

   d. Who practices necromancy?

   e. What is an anthropomorphic god?

   f. What does a man with an Olympian physique look like?

   g. Who studies theology?

   h. How does a heliograph work?

   i. Would a person be likely to find heliotropes in a big flower garden?

   j. Do most modern people practice heliolatry?

   k. Who controls a patriarchal family?

   l. Who controls a matriarchal family?

LESSON 19

Specific Objectives

1. To introduce the reading and writing of the following derivatives and their etymologies: mythological, Homeric, necrology, anthropomorphic, Olympian, necromancy, theology, heliolatry, heliotrope, heliograph, patriarchal, matriarchal.

2. To review briefly what was taught about Greek mythology.

Activities

1. Tell the students they are going to review now some of what they have learned regarding Greek mythology.

   Ask the following questions:

   a. What was the character of the gods in early Greece?

   b. What was the character of the gods in Homer's time?

   c. Name the 12 Olympians.

   d. Which was the strongest divine power according to Homer?

   e. What were the mystery cults?

   f. Who were some of the Muses?

   g. Who were the gods of the Underworld?

   h. Name some kinds of nymphs.

   i. Name some of the heroes in Greek mythology.

2. Have the students work through the following frames in the Programmed Text.

80 - Now we will turn our attention to the English derivatives we have learned recently. An English word meaning "related to myth or legend" and derived from the Greek word μῦθος is - - - - - - -.	mythological
81 - An English word meaning "of or related to Homer" and derived from the Greek name Ὅμηρος is - - - - - -.	Homeric
82 - An English word meaning "death notice" and derived from the Greek word νεκρόν is - - - - - - -.	necrology
83 - An English word meaning "foretelling the future from contact with the dead" and also from the Greek νεκρόν is - - - - -.	necromancy
84 - An English word meaning "having the characteristics of man" and derived from the Greek word ἄνθρωπος is - - - - - -.	anthropomorphic
85 - An English word meaning "god-like" and derived from the Greek name Ὄλυμπος is - - - - - -.	Olympian
86 - An English word meaning "sun worship" and derived from ἥλιος is - - - - - - -.	heliolatry
87 - An English word meaning "the science that examines everything related to God" and derived from the Greek word θεός is - - - -.	theology

88 - An English word meaning "a plant or flower which turns toward the sunlight" and derived from the Greek ἥλιος is - - - - - .	heliotrope
89 - A device used to give signals using mirrors and sunlight and taking its name from ἥλιος is called a - - - - - -.	heliograph
90 - An English word meaning "ruled by a father" and derived from πατήρ is - - - - - - -.	patriarchal
91 - An English word meaning "ruled by a mother" and derived from μήτηρ is - - - - - - - .	matriarchal
92 - Now open your Greek notebook to the heading Word Study. Add the following words to the first column of your list there: mythological, Homeric, necrology, necromancy, anthropomorphic, Olympian, theology, heliograph, heliotrope, heliolatry, patriarchal, matriarchal.	
93 - Now put in the Greek roots and the meanings of the English words in the appropriate columns of your list. Refer to Frames 80-91 if necessary.	

94 - Explain in your own words the meaning of the words underlined in each of the following sentences. The underlined word is defined in the answer column. The kidnapping of Helen is the mythological reason for the Trojan War.	legendary
95 - The student was interested in Homeric studies.	relating to Homer
96 - There was a long necrology in the newspaper for Rev. Martin Luther King.	death notice
97 - The monster in the horror film was anthropomorphic.	man-like
98 - General DeGaulle, in the opinion of some, is a man of Olympian stature.	god-like
99 - Future rabbis and ministers study theology.	the science related to God
100 - He gave signals with a heliograph.	a device using mirrors to flash signals
101 - Heliotropes are very common in American gardens.	flowers that face the sun
102 - The ancient Egyptians practiced heliolatry.	sun-worship
103 - Some American familes are patriarchal.	ruled by the father
104 - Some American families are matriarchal.	ruled by the mother

LESSON 20

Specific Objectives

1. To explain the phenomenon of marriage between relatives in the community of the gods.
2. To review previously presented dialogues in the following terms.

A. ἐφίλησας τοὺς τοῦ Ἅιδου θεούς;	Did you like the gods of Hades?
B. οὔ. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφίλησα.	No. I did not like the gods of Hades.
A. ἐμίσησας τοὺς τοῦ Ἅιδου θεούς;	Did you hate the gods of Hades?
B. ναί. τοὺς τοῦ Ἅιδου θεοὺς ἐμίσησα.	Yes. I hated the gods of Hades.
A. ὁ Ὅμηρος ἐλάτρευσε τοὺς Ὀλυμπίους θεούς;	Did Homer worship the Olympian gods?
B. ναί. ὁ Ὅμηρος τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσε.	Yes. Homer worshipped the Olympian gods.
A. ἐφιλήσατε τοὺς τοῦ Ἅιδου θεούς;	Did you like the gods of Hades?
B. οὔ. τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφιλήσαμεν.	No. We did not like the gods of Hades.

A. ἐμισήσατε τοὺς τοῦ Ἅιδου θεούς;	Did you hate the gods of Hades?
B. ναί. τοὺς τοῦ Ἅιδου θεοὺς ἐμισήσαμεν.	Yes. We hated the gods of Hades.
A. οἱ ἄνθρωποι ἐλάτρευσαν τοὺς Ὀλυμπίους θεούς;	Did people worship the Olympian gods?
B. ναί. οἱ ἄνθρωποι τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσαν.	Yes. People worshipped the Olympian gods.

Activities

1. Review the dialogue in the usual audio-lingual fashion. Make the distinction between second person singular and second person plural clear by involving one student for the singular and all students for the plural.

2. Explain to the students that marriage between close relatives was common among the gods as it was among royal families. The royal families wanted to preserve the "royal blood." The gods also wanted to preserve the divine ichor, the substance which the gods had in place of blood. People in ancient times were not shocked by the marriages of closely related gods. A good example of such a marriage was the one between Zeus and Hera. Hera was the sister of Zeus.

LESSON 21

Specific Objectives

1. To introduce the reading of the expressions reviewed in Lesson 20.

2. To introduce the forms and meaning of the aorist active.

Activities

1. Have the students work through the following frames of the Programmed Text. Have the frames reviewed for homework:

105 - Read aloud the following paragraph in Greek: τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφίλησα. τοὺς τοῦ Ἅιδου θεοὺς ἐμίσησα. τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσα.	
106 - Now read the following similar paragraph aloud in Greek: τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφίλησας. τοὺς τοῦ Ἅιδου θεοὺς ἐμίσησας. τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσας.	
107 - Now read the following similar paragraph aloud in Greek: τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφίλησε. τοὺς τοῦ Ἅιδου θεοὺς ἐμίσησε. τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσεν.	

108 - Now read the following similar paragraph aloud in Greek: τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφιλήσαμεν. τοὺς τοῦ Ἅιδου θεοὺς ἐμισήσαμεν. τοὺς Ὀλυμπίους θεοὺς ἐλατρεύσαμεν.	
109 - Now read the following similar paragraph aloud in Greek: τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφιλήσατε. τοὺς τοῦ Ἅιδου θεοὺς ἐμισήσατε. τοὺς Ὀλυμπίους θεοὺς ἐλατρεύσατε.	
110 - Now read the following similar paragraph aloud in Greek: τοὺς τοῦ Ἅιδου θεοὺς οὐκ ἐφίλησαν. τοὺς τοῦ Ἅιδου θεοὺς ἐμίσησαν. τοὺς Ὀλυμπίους θεοὺς ἐλάτρευσαν.	
111 - In each of the above frames everything remained the same except the verbs. The verbs changed from first person singular, to second person singular, to third person singular. Then, in Frame 108 the verbs were in the first person plural. In Frame 109, they were in the second person plural. In Frame 110, they were in the - - - - person plural.	third
112 - A verb is said to be in the first person when the subject is the speaker. A verb is said to be in the second person when the subject is spoken to. A verb is said to be in the third person when the subject is - - - - - - - - - -.	spoken about

113 - In English to indicate the first person we use the words "I" and "we". To indicate the second person we use the word "you". To indicate the third person we frequently use words like "he, she, it," and "they". Frequently a separate noun subject indicates the t - - - - person.	third
114 - Now we have to talk a little about the tense of verbs. Tense means time. A verb is said to be in the present tense when it indicates present time. For example, I love, and he loves are both in the present tense. To form the past tense in English you add - ed or -d to the present. Thus the past tense of I love is I loved. The past tense of he loves is - - - - - - - - -.	he loved
115 - Greek also has a present tense as we have seen. The present tense of the verb φιλῶ appears in the following pattern. Τὰς γυναῖκας φιλῶ. Τὰς γυναῖκας φιλεῖς. Τὰς γυναῖκας φιλεῖ. Τὰς γυναῖκας φιλοῦμεν. Τὰς γυναῖκας φιλεῖτε. Τὰς γυναῖκας φιλοῦσιν. Try to give the meaning of this pattern in English. Check your answer.	I like the women. You like the women. He (or she) likes the women. We like the women. You like the women. They like the women.

116 - Greek has several past tenses. One of these is called the aorist tense. It indicates action in the past that happened once or at one time. It is usually translated by the English past tense. In the following pattern the aorist tense of φιλῶ appears. Read the pattern carefully and give the meaning in English. τὰς γυναῖκας ἐφίλησα. τὰς γυναῖκας ἐφίλησας. τὰς γυναῖκας ἐφίλησεν. τὰς γυναῖκας ἐφιλήσαμεν. τὰς γυναῖκας ἐφιλήσατε. τὰς γυναῖκας ἐφίλησαν.	I liked the women. You liked the women. He (or she) liked the women. We liked the women. You liked the women. They liked the women.
117 - The aorist tense in Greek is frequently recognized by the endings -σα, -σας, -σε, -σαμεν, -σατε, -σαν. Many times the letter ε is added at the beginning of a verb to indicate the aorist. Thus ἐφίλησα, ἐμίσησας, and ἐλάτρευσαμεν are all in the ------- tense.	aorist
118 - In the following pattern the aorist tense of λατρεύω appears. Read the pattern in Greek and try to give the meaning in English. Check your answers. τοὺς θεοὺς ἐλάτρευσα. τοὺς θεοὺς ἐλάτρευσας.	I worshipped the gods. You worshipped the gods.

τοὺς θεοὺς ἐλάτρευσεν.	He (or she) worshipped the gods.
τοὺς θεοὺς ἐλατρεύσαμεν.	We worshipped the gods.
τοὺς θεοὺς ἐλατρεύσατε.	You worshipped the gods.
τοὺς θεοὺς ἐλάτρευσαν.	They worshipped the gods.
119 - In the following pattern the aorist tense of μισῶ appears. Read the pattern in Greek and try to give the meaning in English. Check your answers.	
τοὺς θεοὺς ἐμίσησα.	I hated the gods.
τοὺς θεοὺς ἐμίσησας.	You hated the gods.
τοὺς θεοὺς ἐμίσησεν.	He (or she) hated the gods.
τοὺς θεοὺς ἐμισήσαμεν.	We hated the gods.
τοὺς θεοὺς ἐμισήσατε.	You hated the gods.
τοὺς θεοὺς ἐμίσησαν.	They hated the gods.

LESSON 22

Specific Objective

To review the forms and meaning of the aorist active.

Activities

1. Tell the students that they will now review some of the things they have learned about the aorist tense.

   Ask the following questions:

   a. What tenses have we learned thus far in Greek?

   b. How can you recognize the aorist tense?

   c. How is the past tense in English formed?

2. Tell the students that they will now do some work on the aorist tense through pattern practices. Say each sentence and have the students repeat. To assure comprehension have the English equivalent said at least once:

τὴν Ἥραν ἐφίλησα.	I liked Hera.
τὴν Ἀφροδίτην ἐφίλησα.	I liked Aphrodite.
τὸ κάλλος ἐφίλησα.	I liked beauty.
τὴν μυθολογίαν ἐφίλησα.	I liked mythology.
τὴν μουσικὴν ἐφίλησα.	I liked music.

τὸν Ὅμηρον ἐφίλησας.	You liked Homer.
τὸ κάλλος ἐφίλησας.	You liked beauty.
τὸν ἥλιον ἐφίλησας.	You liked the sun.
τὸν πατέρα ἐφίλησας.	You liked the father.
τὴν μητέρα ἐφίλησας.	You liked the mother

τὴν ἁρμονίαν ἐφίλησεν.	He liked harmony.
τὸν ἥρωα ἐφίλησεν.	He liked the hero.
τὸν θεὸν ἐφίλησεν.	He liked the god.
τὸν Ὄλυμπον ἐφίλησεν.	He liked Olympus.
τὸν ἄνθρωπον ἐφίλησεν.	He liked the man.
τοὺς θεοὺς ἐφιλήσαμεν.	We liked the gods.
τὸ κάλλος ἐφιλήσαμεν.	We liked the beauty.
τὴν μυθολογίαν ἐφιλήσαμεν.	We liked mythology.
τὴν μουσικὴν ἐφιλήσαμεν.	We liked the music.
τὰς θεὰς ἐφιλήσαμεν.	We liked the goddesses.
τοὺς πατέρας ἐφιλήσατε.	You liked the fathers.
τὰς μητέρας ἐφιλήσατε.	You liked the mothers.
τοὺς θεοὺς ἐφιλήσατε.	You liked the gods.
τὰς θεὰς ἐφιλήσατε.	You liked the goddesses.
τοὺς ἥρωας ἐφίλησαν.	They liked the heroes.
τοὺς ἀνθρώπους ἐφίλησαν.	They liked the men.
τοὺς θεοὺς ἐφίλησαν.	They liked the gods.
τὰς θεὰς ἐφίλησαν.	They liked the goddesses.

τὴν Ἥραν ἐμίσησα.	I hated Hera.
τὴν Ἀφροδίτην ἐμίσησα.	I hated Aphrodite.
τὸ κάλλος ἐμίσησα.	I hated the beauty.
τὴν μυθολογίαν ἐμίσησα.	I hated mythology.
τὴν μουσικὴν ἐμίσησα.	I hated music.

τὸν Ὅμηρον ἐμίσησας.	You hated Homer.
τὸν δαίμονα ἐμίσησας.	You hated the demon.
τὸν ἥλιον ἐμίσησας.	You hated the sun.
τὸν πατέρα ἐμίσησας.	You hated the father.
τὴν μητέρα ἐμίσησας.	You hated the mother.

τὴν ἁρμονίαν ἐμίσησεν.	He hated the harmony.
τὸν ἥρωα ἐμίσησεν.	He hated the hero.
τὸν θεὸν ἐμίσησεν.	He hated the god.
τὸν Ὄλυμπον ἐμίσησεν.	He hated Olympus.
τὸν ἄνθρωπον ἐμίσησεν.	He hated the man.

τοὺς θεοὺς ἐμισήσαμεν.	We hated the gods.
τὰ κάλλη ἐμισήσαμεν.	We hated the beautiful things.
τὴν μυθολογίαν ἐμισήσαμεν.	We hated the mythology.
τὰς θεὰς ἐμισήσαμεν.	We hated the goddesses.

τοὺς πατέρας ἐμισήσατε.	You hated the fathers.
τὰς μητέρας ἐμισήσατε.	You hated the mothers.
τοὺς θεοὺς ἐμισήσατε.	You hated the gods.
τὰς θεὰς ἐμισήσατε.	You hated the goddesses.

τοὺς ἡρώας ἐμίσησαν.	They hated the heroes.
τοὺς ἀνθρώπους ἐμίσησαν.	They hated the men.
τοὺς θεοὺς ἐμίσησαν.	They hated the gods.
τὰς θεὰς ἐμίσησαν.	They hated the goddesses.

τὴν Ἥραν ἐλάτρευσα.	I worshipped Hera.
τὴν Ἀφροδίτην ἐλάτρευσα.	I worshipped Aphrodite.
τὸ κάλλος ἐλάτρευσα.	I worshipped beauty.

τὸν Ὅμηρον ἐλάτρευσας.	You worshipped Homer.
τὸν ἥλιον ἐλάτρευσας.	You worshipped the sun.
τὸν πατέρα ἐλάτρευσας.	You worshipped the father.
τὴν μητέρα ἐλάτρευσας.	You worshipped the mother.

τὴν ἁρμονίαν ἐλάτρευσεν.	He worshipped harmony.
τὸν ἥρωα ἐλάτρευσεν.	He worshipped the hero.
τὸν θεὸν ἐλάτρευσεν.	He worshipped the god.
τὸν Ὄλυμπον ἐλάτρευσεν.	He worshipped Olympus.
τὸν ἄνθρωπον ἐλάτρευσεν.	He worshipped the man.

τοὺς θεοὺς ἐλατρεύσαμεν.	We worshipped the gods.
τὰ κάλλη ἐλατρεύσαμεν.	We worshipped the beautiful things.
τὰς θεὰς ἐλατρεύσαμεν.	We worshipped the goddesses.

τοὺς πατέρας ἐλατρεύσατε.	You worshipped the fathers.
τὰς μητέρας ἐλατρεύσατε.	You worshipped the mothers.
τοὺς θεοὺς ἐλατρεύσατε.	You worshipped the gods.
τὰς θεὰς ἐλατρεύσατε.	You worshipped the goddesses.

τοὺς ἥρωας ἐλάτρευσαν.	They worshipped the heroes.
τοὺς ἀνθρώπους ἐλάτρευσαν.	They worshipped the men.
τοὺς θεοὺς ἐλάτρευσαν.	They worshipped the gods.
τὰς θεὰς ἐλάτρευσαν.	They worshipped the goddesses.

LESSON 23

Specific Objectives

1. To introduce the reading and transformation of the pattern practices presented audio-lingually in Lesson 22.
2. To teach about Dionysus.

Activities

1. Tell the students that they will learn about Dionysus. Dionysus was an important god who was not one of the 12 Olympians. He came from the north. His mother was the earth-mother, Semele. He was absorbed into the Greek religion. He is sometimes considered a newcomer to the family of gods. He is the god of the life spirit. His worshippers go into trances or frenzies. He is also the god of the wine and of cheerfulness.

   He is always attended by Maenads, Satyrs, and Silenoi who were demons of fertility. Maenods were women, Satyrs and Silenoi were men with horse tails, pointed ears and hooves. Dionysus' symbol was a bunch of grapes.

2. Have the students work through the following frames of the Programmed Text. Some frames may be done for homework.

120 - Read each sentence in the following pattern practices aloud. Then make each sentence negative. Check your sentence with the answer column. τὴν Ἥραν ἐφίλησα.	τὴν Ἥραν οὐκ ἐφίλησα.
121 - τὴν Ἀφροδίτην ἐφίλησα.	τὴν Ἀφροδίτην οὐκ ἐφίλησα.
122 - τὸ κάλλος ἐφίλησα.	τὸ κάλλος οὐκ ἐφίλησα.

123 - τὴν μυθολογίαν ἐφίλησα.	τὴν μυθολογίαν οὐκ ἐφίλησα.
124 - τὴν μουσικὴν ἐφίλησα.	τὴν μουσικὴν οὐκ ἐφίλησα.
125 - τὸν Ὅμηρον ἐφίλησας.	τὸν Ὅμηρον οὐκ ἐφίλησας.
126 - τὸν δαίμονα ἐφίλησας.	τὸν δαίμονα οὐκ ἐφίλησας.
127 - τὸν ἥλιον ἐφίλησας.	τὸν ἥλιον οὐκ ἐφίλησας.
128 - τὸν πατέρα ἐφίλησας.	τὸν πατέρα οὐκ ἐφίλησας.
129 - τὴν μητέρα ἐφίλησας.	τὴν μητέρα οὐκ ἐφίλησας.
130 - τὴν ἁρμονίαν ἐφίλησεν.	τὴν ἁρμονίαν οὐκ ἐφίλησεν.
131 - τὸν ἥρωα ἐφίλησεν.	τὸν ἥρωα οὐκ ἐφίλησεν.
132 - τὸν Θεὸν ἐφίλησεν.	τὸν Θεὸν οὐκ ἐφίλησεν.
133 - τὸν Ὄλυμπον ἐφίλησεν.	τὸν Ὄλυμπον οὐκ ἐφίλησεν.
134 - τὸν ἄνθρωπον ἐφίλησεν.	τὸν ἄνθρωπον οὐκ ἐφίλησεν.
135 - τοὺς Θεοὺς ἐφιλήσαμεν.	τοὺς Θεοὺς οὐκ ἐφιλήσαμεν.

136 - τὰ κάλλη ἐφιλήσαμεν.	τὰ κάλλη οὐκ ἐφιλήσαμεν.
137 - τὴν μυθολογίαν ἐφιλήσαμεν.	τὴν μυθολογίαν οὐκ ἐφιλήσαμεν.
138 - τὴν μουσικὴν ἐφιλήσαμεν.	τὴν μουσικὴν οὐκ ἐφιλήσαμεν.
139 - τὰς θεὰς ἐφιλήσαμεν.	τὰς θεὰς οὐκ ἐφιλήσαμεν.
140 - τοὺς δαίμονας ἐφιλήσατε.	τοὺς δαίμονας οὐκ ἐφιλήσατε.
141 - τοὺς πατέρας ἐφιλήσατε.	τοὺς πατέρας οὐκ ἐφιλήσατε.
142 - τὰς μητέρας ἐφιλήσατε.	τὰς μητέρας οὐκ ἐφιλήσατε.
143 - τοὺς θεοὺς ἐφιλήσατε.	τοὺς θεοὺς οὐκ ἐφιλήσατε.
144 - τὰς θεὰς ἐφιλήσατε.	τὰς θεὰς οὐκ ἐφιλήσατε.
145 - τὴν ἁρμονίαν ἐφίλησαν.	τὴν ἁρμονίαν οὐκ ἐφίλησαν.
146 - τοὺς ἥρωας ἐφίλησαν.	τοὺς ἥρωας οὐκ ἐφίλησαν.
147 - τοὺς ἀνθρώπους ἐφίλησαν.	τοὺς ἀνθρώπους οὐκ ἐφίλησαν.
148 - τοὺς θεοὺς ἐφίλησαν.	τοὺς θεοὺς οὐκ ἐφίλησαν.
149 - τὰς θεὰς ἐφίλησαν.	τὰς θεὰς οὐκ ἐφίλησαν.

150 - Now read each sentence aloud. Then make each sentence a question by putting the verb first. Check your answer. τὴν Ἥραν ἐμίσησα.	ἐμίσησα τὴν Ἥραν;
151 - τὴν Ἀφροδίτην ἐμίσησα.	ἐμίσησα τὴν Ἀφροδίτην;
152 - τὸ κάλλος ἐμίσησα.	ἐμίσησα τὸ κάλλος;
153 - τὴν μυθολογίαν ἐμίσησα.	ἐμίσησα τὴν μυθολογίαν;
154 - τὴν μουσικὴν ἐμίσησα.	ἐμίσησα τὴν μουσικήν;
155 - τὸν Ὅμηρον ἐμίσησας.	ἐμίσησας τὸν Ὅμηρον;
156 - τὸν δαίμονα ἐμίσησας.	ἐμίσησας τὸν δαίμονα;
157 - τὸν ἥλιον ἐμίσησας.	ἐμίσησας τὸν ἥλιον;
158 - τὸν πατέρα ἐμίσησας.	ἐμίσησας τὸν πατέρα;
159 - τὴν μητέρα ἐμίσησας.	ἐμίσησας τὴν μητέρα;
160 - τὴν ἁρμονίαν ἐμίσησεν.	ἐμίσησε τὴν ἁρμονίαν;
161 - τὸν ἥρωα ἐμίσησεν.	ἐμίσησε τὸν ἥρωα;
162 - τὸν θεὸν ἐμίσησεν.	ἐμίσησε τὸν θεόν;

163 - τὸν Ὄλυμπον ἐμίσησεν.	ἐμίσησε τὸν Ὄλυμπον;
164 - τὸν ἄνθρωπον ἐμίσησεν.	ἐμίσησε τὸν ἄνθρωπον;
165 - τοὺς θεοὺς ἐμισήσαμεν.	ἐμισήσαμεν τοὺς θεούς;
166 - τὰ κάλλη ἐμισήσαμεν.	ἐμισήσαμεν τὰ κάλλη;
167 - τὴν μυθολογίαν ἐμισήσαμεν.	ἐμισήσαμεν τὴν μυθολογίαν;
168 - τὸν νεκρὸν ἐμισήσαμεν.	ἐμισήσαμεν τὸν νεκρόν;
169 - τὰς θεὰς ἐμισήσαμεν.	ἐμισήσαμεν τὰς θεάς;
170 - τοὺς νεκροὺς ἐμισήσατε.	ἐμισήσατε τοὺς νεκρούς;
171 - τοὺς πατέρας ἐμισήσατε.	ἐμισήσατε τοὺς πατέρας;
172 - τὰς μητέρας ἐμισήσατε.	ἐμισήσατε τὰς μητέρας;
173 - τοὺς θεοὺς ἐμισήσατε.	ἐμισήσατε τοὺς θεους;
174 - τὰς θεὰς ἐμισήσατε.	ἐμισήσατε τὰς θεάς;
175 - τὴν ἁρμονίαν ἐμίσησαν.	ἐμίσησαν τὴν ἁρμονίαν;
176 - τοὺς ἥρωας ἐμίσησαν.	ἐμίσησαν τοὺς ἥρωας;

177 - τοὺς ἀνθρώπους ἐμίσησαν.	ἐμίσησαν τοὺς ἀνθρώπους;
178 - τοὺς Θεοὺς ἐμίσησαν.	ἐμίσησαν τοὺς Θεούς;
179 - τὰς Θεὰς ἐμίσησαν.	ἐμίσησαν τὰς Θεάς;
180 - Now read each of the following questions aloud. Then answer each question first affirmatively and then negatively. Check your answers. ἐλάτρευσα τὴν Ἥραν;	ναί. τὴν Ἥραν ἐλάτρευσα. οὔ. τὴν Ἥραν οὐκ ἐλάτρευσα.
181 - ἐλάτρευσα τὴν Ἀφροδίτην;	ναί. τὴν Ἀφροδίτην ἐλάτρευσα. οὔ. τὴν Ἀφροδίτην οὐκ ἐλάτρευσα.
182 - ἐλάτρευσα τὸ κάλλος;	ναί. τὸ κάλλος ἐλάτρευσα. οὔ. τὸ κάλλος οὐκ ἐλάτρευσα.
183 - ἐλάτρευσα τὴν μυθολογίαν;	ναί. τὴν μυθολογίαν ἐλάτρευσα. οὔ. τὴν μυθολογίαν οὐκ ἐλάτρευσα.
184 - ἐλάτρευσα τὸν νεκρόν;	ναί. τὸν νεκρὸν ἐλάτρευσα. οὔ. τὸν νεκρὸν οὐκ ἐλάτρευσα.
185 - ἐλάτρευσας τὸν Ὅμηρον;	ναί. τὸν Ὅμηρον ἐλάτρευσας. οὔ. τὸν Ὅμηρον οὐκ ἐλάτρευσας.
186 - ἐλάτρευσας τὸν νεκρόν;	ναί. τὸν νεκρὸν ἐλάτρευσας. οὔ. τὸν νεκρὸν οὐκ ἐλάτρευσας.

187 - ἐλάτρευσας τὸν ἥλιον;	ναί. τὸν ἥλιον ἐλάτρευσας. οὔ. τὸν ἥλιον οὐκ ἐλάτρευσας.
188 - ἐλάτρευσας τὸν πατέρα;	ναί. τὸν πατέρα ἐλάτρευσας. οὔ. τὸν πατέρα οὐκ ἐλάτρευσας.
189 - ἐλάτρευσας τὴν μητέρα;	ναί. τὴν μητέρα ἐλάτρευσας. οὔ. τὴν μητέρα οὐκ ἐλάτρευσας.
190 - ἐλάτρευσε τὴν ἁρμονίαν;	ναί. τὴν ἁρμονίαν ἐλάτρευσεν. οὔ. τὴν ἁρμονίαν οὐκ ἐλάτρευσεν.
191 - ἐλάτρευσε τὸν ἥρωα;	ναί. τὸν ἥρωα ἐλάτρευσεν. οὔ. τὸν ἥρωα οὐκ ἐλάτρευσεν.
192 - ἐλάτρευσε τὸν Θεόν;	ναί. τὸν Θεὸν ἐλάτρευσεν. οὔ. τὸν Θεὸν οὐκ ἐλάτρευσεν.
193 - ἐλάτρευσε τὸν Ὄλυμπον;	ναί. τὸν Ὄλυμπον ἐλάτρευσεν οὔ. τὸν Ὄλυμπον οὐκ ἐλάτρευσεν.
194 - ἐλάτρευσε τὸν ἄνθρωπον;	ναί. τὸν ἄνθρωπον ἐλάτρευσεν. οὔ. τὸν ἄνθρωπον οὐκ ἐλάτρευσεν.
195 - ἐλατρεύσαμεν τοὺς Θεούς;	ναί. τοὺς Θεοὺς ἐλατρεύσαμεν. οὔ. τοὺς Θεοὺς οὐκ ἐλατρεύσαμεν.
196 - ἐλατρεύσαμεν τὰ κάλλη;	ναί. τὰ κάλλη ἐλατρεύσαμεν. οὔ. τὰ κάλλη οὐκ ἐλατρεύσαμεν.

197 - ἐλατρεύσαμεν τὰς μυθολογίας;	ναί. τὰς μυθολογίας ἐλατρεύσαμεν. οὔ. τὰς μυθολογίας οὐκ ἐλατρεύσαμεν.
198 - ἐλατρεύσαμεν τοὺς νεκρούς;	ναί. τοὺς νεκροὺς ἐλατρεύσαμεν. οὔ. τοὺς νεκροὺς οὐκ ἐλατρεύσαμεν.
199 - ἐλατρεύσαμεν τὰς θεάς;	ναί. τὰς θεὰς ἐλατρεύσαμεν. οὔ. τὰς θεὰς οὐκ ἐλατρεύσαμεν.
200 - ἐλατρεύσαμεν τοὺς δαίμονας;	ναί. τοὺς δαίμονας ἐλατρεύσαμεν. οὔ. τοὺς δαίμονας οὐκ ἐλατρεύσαμεν.
201 - ἐλατρεύσατε τοὺς πατέρας;	ναί. τοὺς πατέρας ἐλατρεύσατε. οὔ. τοὺς πατέρας οὐκ ἐλατρεύσατε.
202 - ἐλατρεύσατε τὰς μητέρας;	ναί. τὰς μητέρας ἐλατρεύσατε. οὔ. τὰς μητέρας οὐκ ἐλατρεύσατε.
203 - ἐλατρεύσατε τοὺς θεούς;	ναί. τοὺς θεοὺς ἐλατρεύσατε. οὔ. τοὺς θεοὺς οὐκ ἐλατρεύσατε.
204 - ἐλατρεύσατε τὰς θεάς;	ναί. τὰς θεὰς ἐλατρεύσατε. οὔ. τὰς θεὰς οὐκ ἐλατρεύσατε.
205 - ἐλάτρευσαν τὰς ἁρμονίας;	ναί. τὰς ἁρμονίας ἐλάτρευσαν. οὔ. τὰς ἁρμονίας οὐκ ἐλάτρευσαν.
206 - ἐλάτρευσαν τοὺς ἥρωας;	ναί. τοὺς ἥρωας ἐλάτρευσαν. οὔ. τοὺς ἥρωας οὐκ ἐλάτρευσαν.

207 - ἐλάτρευσαν τοὺς ἀνθρώπους;	ναί. τοὺς ἀνθρώπους ἐλάτρευσαν. οὔ. τοὺς ἀνθρώπους οὐκ ἐλάτρευσαν.
208 - ἐλάτρευσαν τοὺς θεούς;	ναί. τοὺς θεοὺς ἐλάτρευσαν. οὔ. τοὺς θεοὺς οὐκ ἐλάτρευσαν.
209 - ἐλάτρευσαν τὰς θεάς;	ναί. τὰς θεὰς ἐλάτρευσαν. οὖ. τὰς θεὰς οὐκ ἐλάτρευσαν.

LESSON 24 [Unit Review]

Specific Objectives

1. To review salient concepts about Greek religion and mythology.
2. To review the following derivatives: mythological, Homeric, necrology, anthropomorphic, Olympian, necromancy, theology, heliolatry, heliotrope, patriarchal, matriarchal, heliograph.

Activities

Have the students work through the following frames of the Programmed Text. The frames might be done silently in class or aloud in lock step. They should be reviewed for homework.

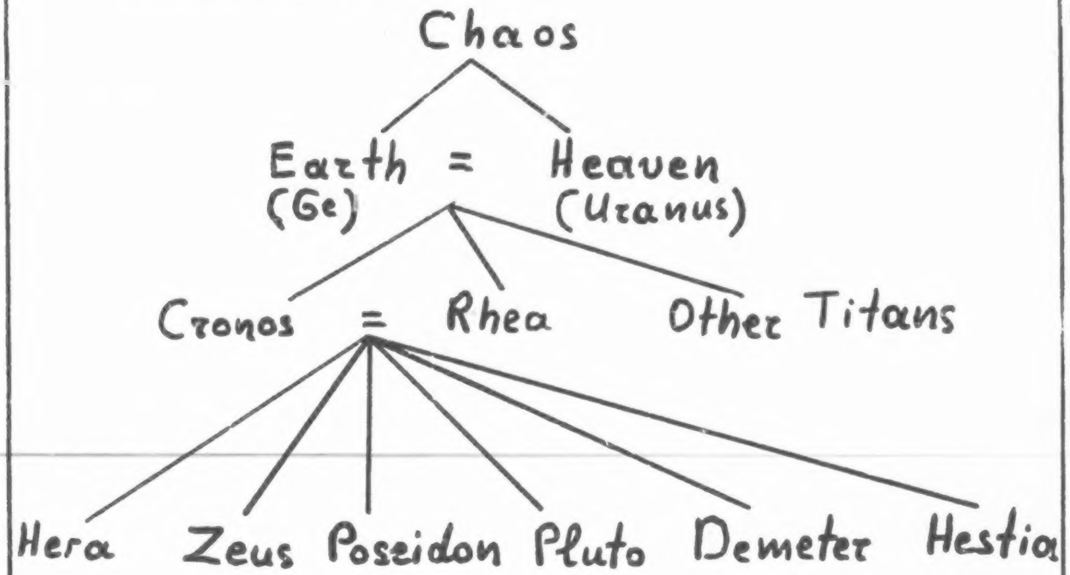
210 - Now we are going to review some of the things we have learned about ancient Greek religion and mythology. A traditional or legendary story usually concerning some super-human being or god is called a m - - - -.	myth
211 - Greek myths were very elaborate and detailed and have exerted - - - - - (great/little) influence on literature and art and other fields.	great
212 - We study Greek mythology because it is interesting and enjoyable and has exerted great influence in many fields. For example, Greek mythology influenced very important Greek l - - - - - such as THE ILIAD, THE ODYSSEY, and the tragedies.	literature

213 - The influence of mythology on Greek art is very strong. There are many famous statues of Greek gods and goddesses. The statue of Aphrodite called V - - - - - - is one example.	Venus di Milo
214 - The influence of mythology on Greek architecture is very strong also. Myths have inspired many temples. For example, there is a famous temple dedicated to the Virgin Athena on the Acropolis called the P - - - - - .	Parthenon
215 - Greek mythology greatly influenced Roman literature and art. For example, many wall paintings in Pompeii deal with mythological subjects and Vergil's famous poem THE A- - - - is built around Greek mythology.	AENEID
216 - The Christian religion has been influenced by Greek mythology. For example, many of the characteristics of the goddess Athena were absorbed by the Virgin Mary. Also, crossroad shrines to the saints found in modern Greece are similar to shrines to the goddesses found in a - - - - Greece.	ancient
217 - Much of the literature and art of the Renaissance and Post-Renaissance is based on Greco-Roman mythology. For instance, the famous plays by Racine, the French tragedian, often deal with mythology. The Art Museum in Philadelphia is full of paintings on mythological themes. Even some of the world's great music - - - - - - (has/has not) been influenced by mythology.	has

218 - English words and phrases are derived frequently from Greco-Roman mythology. For example, we speak of "herculean strength." This phrase means - - - - (great/little) strength or strength similar to that of Hercules.	great
219 - Greco-Roman mythology continues to exert its influence in our own world in many ways. There is literature on mythological themes. For example Giraudoux's play TIGER AT THE GATES. There are modern works of art based on mythology. For example, the statue of Prometheus in Rockefeller Plaza. Even our rockets and space ships bear mythological names. For instance, the plan to put a man on the moon is called Project A - - - -.	Apollo
220 - The early inhabitants of Greece had a very simple religion. They worshipped various features of nature. Their divinities were not individualized and - - - - - (had/did not have) human forms.	did not have
221 - With time the Greek religion changed in nature. New gods were introduced. The new gods were anthropomorphic, i.e., they had h - - - - - characteristics.	human
222 - The author of THE ILIAD and THE ODYSSEY did much to refine and crystallize the Greek conception of the gods. In these poems Olympus is depicted as a patriarchal system with Zeus as the father of gods and men. The author of THE ILIAD and THE ODYSSEY is traditionally said to be H - - - .	Homer

223 - Let's review now some important information about the Olympians. Zeus, who was later identified with the Roman Jupiter, was king of the gods, the protector of hospitality, oaths, and justice. His symbols were the thunderbolt, the sceptre, and the e - - - - - .	eagle
224 - The wife and sister of Zeus was Hera. She was the protectress of marriage. Her symbols were the diadem and the peacock. She was identified with the Roman goddess J - - - - -.	Juno
225 - The brother of Zeus and the ruler of the sea was Poseidon. His special symbol was the trident, a three-pronged spear. He was identified with the Roman god N - - - -.	Neptune
226 - Athena, who was identified with the Roman Minerva, was the special patroness of the city of Athens. She became patroness of Athens when she pleased the people by giving them the olive tree. Her symbols are the spear, the aegis, the breastplate, and the owl. The famous temple on the Acropolis dedicated to Athena was the P - - - - - .	Parthenon
227 - Apollo was the god of light and harmony. He invented poetry and music. He was closely associated with the sun and was sometimes identified with the sun. His symbols were the bow and arrow, and the lyre. His twin sister was A - - - - , the goddess of chastity, mountains, woods, fountains, and the moon. She was identified with the Roman goddess, Diana.	Artemis

228 - Hermes was the messenger of the gods and protector of travelers and merchants. He was identified with the Roman god Mercury. His symbols were the ram, the magic wand, a special hat, and w - - - - - s - - - - - -.	winged sandals
229 - The goddess of love, identified with the Roman Venus and born from the sea foam, was A - - - - - -.	Aphrodite
230 - The god of war and violence, identified with the Roman Mars, was A - - - - -.	Ares
231 - The goddess of the hearth and protectress of the home, identified with the Roman Vesta, was H - - - - -.	Hestia
232 - The god of fire and the patron of blacksmiths, identified with the Roman Vulcan, was H - - - - -.	Hephaistos
233 - The goddess of the land whose symbol was wheat and who was identified with the Roman Ceres was D - - - - - -.	Demeter
234 - It is not clear whether Moira or fate was superior to the gods. Usually the gods - - - - - (accept/do not accept) the superiority of Moira.	accept
235 - Besides the major gods there were also lesser divinities such as the nymphs. The nymphs are often divided into Naiads, Dryads, and Oreads. Belief in the existence of nymphs still - - - - (persists/does not persist) in some parts of modern Greece.	persists

236 - The so-called mystery cults involving the worship of such gods as Isis, Dionysus, Osiris - - - - - (were/were not) popular among the Greeks.	were
237 - The ruler of the Underworld was Pluto. His wife was Persephone, the daughter of Demeter. When Pluto first kidnapped Persephone Demeter neglected her duty to make things grow on earth and caused a famine. Finally a compromise was worked out whereby Persephone lived half of the year with her mother on earth and half of it with her h - - - - in the Underworld.	husband
238 - Heroes in Greek mythology were usually descendants of a god and had unusual strength. Some of the famous heroes include Theseus, Jason, Perseus, and H - - - - - - .	Hercules (Heracles)
239 - Look at the family tree of the gods. Try to explain it in your own words. Check your answer.  Chaos Earth = Heaven (Ge) (Uranus) Cronos = Rhea Other Titans Hera Zeus Poseidon Pluto Demeter Hestia	Chaos was the first god. He gave birth to Earth (also called Ge) and Heaven (also called Uranus). Earth and Heaven married. Their children were the Titans. Two of the Titans, Cronos and Rhea, married. Their children were Hera, Zeus, Poseidon, Pluto, Demeter, and Hestia.

240 - The daughters of Zeus and Memory (Mnemosyne) were Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polyhymnia, Urania, and Calliope. These goddesses were patronesses of various arts and types of literature. They are called the M - - - - -.	Muses
241 - Gods and goddesses frequently married their own brothers and sisters. A good example was the marriage between Zeus and Hera. The gods wanted to preserve the purity of the divine ichor, the substance they had in place of b - - - - - -.	blood
242 - Let us now turn our attention to the English derivatives learned in this unit. The English word mythological means legendary or related to a myth or story and comes from the Greek word - - - - - -.	μῦθος
243 - The English word Homeric means "related or pertaining to Homer" and comes from the Greek name - - - - -.	Ὅμηρος
244 - The English word necrology means "death notice or obituary" and comes from the Greek word - - - - - .	νεκρόν
245 - The English word anthropomorphic means "having the characteristics of man" and comes from the Greek word - - - - - - -.	ἄνθρωπος
246 - The English word Olympian means "celestial or god-like" and comes from the Greek word - - - - - .	Ὄλυμπος

247 - The English word necromancy means "foretelling the future through contacting the dead" and comes from the Greek word - - - - - .	νεκρόν
248 - The English word theology means "the science examining everything about God" and comes from the Greek word - - - - - - .	θεός
249 - The English word heliolatry means "sun worship" and comes from the Greek word - - - - - - .	ἥλιος
250 - The English word heliotrope indicates "a type of plant that turns toward the sun" and comes from the Greek word - - - - - .	ἥλιος
251 - The English word patriarchal means "ruled or dominated by fathers" and comes from the Greek word - - - - .	πατήρ
252 - The English word matriarchal means "ruled or dominated by mothers" and comes from the Greek word - - - - .	μήτηρ
253 - The English word heliograph indicates "a mirror device used for giving signals" and comes from the Greek word - - - - - .	ἥλιος

LESSON 25[Unit Review]

Specific Objectives

1. To review the morphology and use of the genitive case as thus far presented.

2. To review the morphology and meaning of the aorist tense active.

3. To review the sententiae presented in this unit.

ἀνάγκᾳ οὐδὲ θεοὶ μάχονται.	Simonides
ὅταν ὁ δαίμων εὖ διδῷ τὶ δεῖ φίλων;	Aristotle
μὴ πίστευε ἀνθρώποις ἀλλὰ μόνω τῷ θεῷ.	Proverb
μόνοι οἱ θεοὶ ἄνευ λύπης διάγουσι.	Proverb
ὁ θεὸς πάντα τίθησι ὅπως αὐτῷ ἀρέσκει.	Proverb
Ζεὺς σωτὴρ καὶ νίκη.	Xenophon
σὺν Ἀθηνᾷ καὶ χεῖρα κίνει.	Proverb
πρὸς τὴν ἀνάγκην οὐδ᾽ Ἄρης ἀνθίσταται.	Sophocles
νεκρὸν Ἀφροδίτη Διονύσου δίχα καὶ Δήμητρος.	Proverb
πρὸς δύο οὐδ᾽ ὁ Ἡρακλῆς.	Plato

4. To review the sententiae presented in previous units.

Activities

Have the students work through the following frames of the Programmed Text. Some may be done in lock step. Some may be finished for homework.

254 - Let's now review the quotations about Greek mythology that we have learned in this unit. The English meaning of each quotation is given plus the author's name. Supply the Greek and check your answer. Even gods don't fight necessity. (Simonides)	ἀνάγκᾳ οὐδὲ θεοὶ μάχονται.
255 - When divine power confers well-being what need do we have of friends? (Aristotle)	ὅταν ὁ δαίμων εὖ διδῷ τί δεῖ φίλων;
256 - Don't trust people but only a god. (Greek Proverb)	μὴ πίστευε ἀνθρώποις ἀλλὰ μόνῳ τῷ θεῷ.
257 - Only gods live without pain. (Greek Proverb)	μόνοι οἱ θεοὶ ἄνευ λύπης διάγουσι.
258 - The god arranges everything as he pleases. (Greek Proverb)	ὁ θεὸς πάντα τίθησι ὅπως αὐτῷ ἀρέσκει.
259 - Zeus, our savior and victory. (Xenophon)	Ζεὺς σωτὴρ καὶ νίκη.
260 - Progress is made with the help of Athena and with the help of your own hand. (Greek Proverb)	σὺν Ἀθηνᾷ καὶ χεῖρα κίνει.
261 - Even Ares doesn't fight against necessity. (Sophocles)	πρὸς τὴν ἀνάγκην οὐδ᾽ Ἄρης ἀνθίσταται.

262 - Aphrodite is a dead thing without Dionysus and Demeter. (Greek Proverb)	νεκρὸν Ἀφροδίτη Διονύσου δίχα καὶ Δήμητρος.
263 - Even Hercules doesn't stand against two opponents at once. (Plato)	πρὸς δύο οὐδ δ Ἡρακλῆς.
264 - Let's now review the quotations learned in previous units. Read the Greek carefully and try to provide the English meaning plus the source. Check your answer. γνῶθι σ᾽ ᾽αυτόν.	Know thyself. (Thales)
265 - πάντα ῥεῖ.	All things are in flux. (Heraclitus)
266 - μηδὲν ἄγαν.	Nothing in excess. (Proverb)
267 - Θάλαττα, Θάλαττα.	Sea! Sea! (Xenophon)
268 - φιλοσοφία βίου κυβερνήτης.	Philosophy is life's guiding principle. (Proverb)
269 - εἷς ἀνὴρ οὐδεὶς ἀνήρ.	One man is no man. (Proverb)
270 - τίς δὲ βίος ἄτερ χρυσῆς Ἀφροδίτης;	What is life without golden Aphrodite? (Mimnermus)
271 - οὐκ ἔστιν εὑρεῖν βίον ἄλυπον οὐδενός.	It is not possible for anyone to find a life without sorrow. (Menander)

272 - οὐ ζῆν μέγα τι ἐστίν ἀλλὰ εὖ ζῆν.	It is not a great thing to live but to live well is a great thing. (Plato)
273 - μέτρον βίου ἐστι κάλλος οὐ χρόνου.	The measure of life is beauty, not length of time. (Plutarch)
274 - ὁ ἀνεξέταστος βίος οὐ βιωτὸς ἀνθρώπῳ.	For man the unexamined life is not worth living. (Plato)
275 - σκηνή πᾶς ὁ βίος.	All of life is a stage. (Palladas)
276 - ὁ βίος βραχύς, ἡ δὲ τέχνη μακρή.	Life is short but art is long. (Hippocrates)
277 - ἐγώ εἰμὶ τὸ ἄλφα καὶ τὸ ὠμέγα, ἄρχη καὶ τέλος.	I am alpha and omega, the beginning and the end. (New Testament)
278 - θεῖος Ὅμηρος.	Divine Homer. (Aristophanes)
279 - μῆνιν ἄειδε θεά, Πηληιάδεω Ἀχιλῆος.	Sing, O goddess, about the anger of Achilles, the son of Peleus.(Homer)
280 - ἄνδρα μοι ἔννεπε μοῦσα πολύτροπον.	O Muse, tell me of the man who travelled much. (Homer)
281 - θεὰ θύγατερ Διός, εἰπὲ.	O goddess, daughter of Zeus, speak. (Homer)
282 - Τρῶες ὑπὲρ πάτρας ἔθνησκον.	Trojans died on behalf of their native land. (Euripides)
283 - τάλαινα Τροία μυρίους ἀπώλεσας μιᾶς γυναικός χάριν.	Wretched Troy having destroyed thousands for the sake of one woman. (Euripides)

284 - βέβακε ὄλβος βέβακε Τροία.	Happiness has fallen, Troy has fallen. (Euripides)
285 - Let us now review some of the things we have learned in this unit about the genitive case. The genitive case has many uses but one of the most important is to show possession or to express the relationship which we express in English with the word "o- -".	of
286 - So far in Greek we have met three cases: the nominative, which indicates the subject of a sentence; the accusative, which indicates the direct object; the g - - - - which indicates possession.	genitive
287 - The English possessive case is in some respects the equivalent of the Greek genitive. The possessive case is formed in English by adding 's or - - - - to the word.	s'
288 - Many times in Greek the genitive singular ending will be -**ou** or -**s**. The genitive plural ending is always - - - - - .	-ων
289 - In the following frames locate the word in the genitive case. Check your answer. φιλοσοφία βίου κυβερνήτης.	βίου
290 - φιλοσοφία βίων κυβερνήτης.	βίων

291 - φιλοσοφία τοῦ Θεοῦ κυβερνήτης.	τοῦ Θεοῦ
292 - φιλοσοφία τῶν Θεῶν κυβερνήτης.	τῶν Θεῶν
293 - φιλοσοφία τοῦ ἀνθρώπου κυβερνήτης.	τοῦ ἀνθρώπου
294 - φιλοσοφία τῆς τέχνης κυβερνήτης.	τῆς τέχνης
295 - φιλοσοφία τῶν τεχνῶν κυβερνήτης.	τῶν τεχνῶν
296 - φιλοσοφία τῆς γυναικός κυβερνήτης.	τῆς γυναικός
297 - φιλοσοφία τοῦ ἀνδρός κυβερνήτης.	τοῦ ἀνδρός
298 - φιλοσοφία τῶν ἀνδρῶν κυβερνήτης.	τῶν ἀνδρῶν
299 - φιλοσοφία τῆς πόλεως κυβερνήτης.	τῆς πόλεως
300 - φιλοσοφία τῶν πόλεων κυβερνήτης.	τῶν πόλεων

301 - In the following frames read the Greek carefully and give the meaning of the Greek sentence in English. Check your answer. φιλοσοφία βίου κυβερνήτης.	Philosophy is life's guiding principle (or the guiding principle of life).
302 - φιλοσοφία τοῦ θεοῦ κυβερνήτης.	Philosophy is the guiding principle of the god (or the god's guiding principle).
303 - φιλοσοφία τοῦ ἀνδρός κυβερνήτης.	Philosophy is the guiding principle of the man (or the man's guiding principle).
304 - φιλοσοφία τῆς γυναικός κυβερνήτης.	Philosophy is the guiding principle of the woman (or the woman's guiding principle).
305 - φιλοσοφία τῆς πόλεως κυβερνήτης.	Philosophy is the guiding principle of the city (or the city's guiding principle).
306 - φιλοσοφία τῶν ἀνδρῶν κυβερνήτης.	Philosophy is the guiding principle of the men (or the men's guiding principle).
307 - φιλοσοφία τοῦ κάλλους κυβερνήτης.	Philosophy is the guiding principle of beauty. (or beauty's guiding principle).
308 - φιλοσοφία τῆς ἁρμονίας κυβερνήτης.	Philosophy is the guiding principle of harmony. (or harmony's guiding principle).

309 - Let's review some of the things we have said about the aorist tense in Greek. The aorist tense indicates an action which happened once or at one time in the past. It is roughly the equivalent of the English past tense. The past tense in English is formed usually by adding - - - - to the present tense.	-ed or -d
310 - The aorist tense in Greek is frequently recognized by the endings -σα , -σας , -σε , -σαμεν , -σατε , -σαν . Many times the letter ε is added at the b - - - - of the verb.	beginning
311 - In the following frames you will find sentences written in the present tense. Change the verbs to the aorist tense. τὸν Ὅμηρον φιλῶ.	τὸν Ὅμηρον ἐφίλησα.
312 - τὸν Ὅμηρον φιλεῖς.	τὸν Ὅμηρον ἐφίλησας.
313 - τὸν Ὅμηρον φιλεῖ.	τὸν Ὅμηρον ἐφίλησεν.
314 - τὸν Ὅμηρον φιλοῦμεν.	τὸν Ὅμηρον ἐφιλήσαμεν.
315 - τὸν Ὅμηρον φιλεῖτε.	τὸν Ὅμηρον ἐφιλήσατε.
316 - τὸν Ὅμηρον φιλοῦσιν.	τὸν Ὅμηρον ἐφίλησαν.
317 - τοὺς θεοὺς λατρεύω.	τοὺς θεοὺς ἐλάτρευσα.
318 - τοὺς θεοὺς λατρεύεις.	τοὺς θεοὺς ἐλάτρευσας.
319 - τοὺς θεοὺς λατρεύει.	τοὺς θεοὺς ἐλάτρευσεν.
320 - τοὺς θεοὺς λατρεύομεν.	τοὺς θεοὺς ἐλατρεύομεν.

321 - τοὺς θεοὺς λατρεύετε.	τοὺς θεοὺς ἐλατρεύσατε.
322 - τοὺς θεοὺς λατρεύουσιν.	τοὺς θεοὺς ἐλάτρευσαν.
323 - τὸν Ἅιδην μισῶ.	τὸν Ἅιδην ἐμίσησα.
324 - τὸν Ἅιδην μισεῖς.	τὸν Ἅιδην ἐμίσησας.
325 - τὸν Ἅιδην μισεῖ.	τὸν Ἅιδην ἐμίσησεν.
326 - τὸν Ἅιδην μισοῦμεν.	τὸν Ἅιδην ἐμισήσαμεν.
327 - τὸν Ἅιδην μισεῖτε.	τὸν Ἅιδην ἐμισήσατε.
328 - τὸν Ἅιδην μισοῦσιν.	τὸν Ἅιδην ἐμίσησαν.
329 - Give the meaning in English of the following pattern: τὴν πόλιν ἐφίλησα.	I liked the city.
330 - τὴν πόλιν ἐφίλησας.	You liked the city.
331 - τὴν πόλιν ἐφίλησεν.	He (she or it) liked the city.
332 - τὴν πόλιν ἐφιλήσαμεν.	We liked the city.
333 - τὴν πόλιν ἐφιλήσατε.	You liked the city.
334 - τὴν πόλιν ἐφίλησαν.	They liked the city.
335 - In this unit we have studied the following things: a. Greek mythology and its importance and influence. b. The forms and chief use of the genitive case. c. The forms and meaning of the aorist tense.	

d. New quotations about Greek gods and heroes. e. The following derivatives: mythological, Homeric, necrology, anthropomorphic, Olympian, necromancy, theology, heliolatry, heliotrope, heliograph, patriarchal, matriarchal.	

APPENDIX I EXTRAUNITAL AND ENRICHMENT WORK

A. Work on the Greek Language

1. The teacher should ordinarily give directions to the class in Greek. The Greek utterances so used should be taught more or less by repetition and osmosis. Initially the teacher may have to explain the meaning of a particular utterance in English:

πρόσελθε.	Come forward! (Singular)
προσέλθετε.	Come forward! (Plural)
παρακαλῶ.	Please!
ἀείδετε.	Sing!
πάντες καὶ πᾶσαι.	Everybody!
πρόσσχωμεν.	Attention! Listen!
ἰδού.	Look here.
εὖ.	Good!
ὀρθός.	In standing position! (Masculine, singular)
ὀρθοί.	In standing position! (Masculine, plural)
ὀρθή.	In standing position! (Feminine, singular)
ὀρθαί.	In standing position! (Feminine, plural)
ἀνοίξατε τὰ βιβλία ὑμῶν.	Open your books.
εἰρήνη πᾶσι.	Peace to all of you.

λαβὲ τοῦτο.	Take this. (Singular)
λάβετε τοῦτο.	Take this. (Plural)
πάντας ὀνομάσω.	I will call the roll.
ἀνάγνωθι τοῦτο.	Read this.
λέγε τοῦτο.	Say this. (Singular)
λέγετε τοῦτο.	Say this. (Plural)
ἀνοίξατε τὰς διφθέρας ὑμῶν.	Open your writing materials.

2. The teacher may wish to teach some of the following brief poems to the class which are recorded on Tape F:

θέλω λέγειν Ἀτρείδας,
θέλω δὲ Κάδμον ᾄδειν.
ἡ δὲ βάρβιτος χορδαῖς
Ἔρωτα μοῦνον ἠχεῖ.

I wish to speak of the Atreidae. I wish to sing about Cadmus. But my lyre resounds only with songs of love. (Anacreontic)

- -

Φαίνεταί μοι κῆνος ἴσος θέοισιν
ἔμμεν ὤνηρ, ὅστις ἐναντίος τοι
ἰζάνει καὶ πλασίον ἆδυ φωνεύ-
σας ὑπακούει.

The man who sits opposite you and listens to you sweetly speaking seems to me to be equal to the gods. (Sappho)

- -

Ὦ ξεῖν', ἀγγέλλειν Λακεδαιμονίοις ὅτι τῇδε
κείμεθα, τοῖς κείνων ῥήμασι πειθόμενοι.

Tell them in Lacedaimon, passer-by,
that here obedient to their word we lie. (Simonides)

- -

χαλεπὸν τὸ μὴ φιλῆσαι
χαλεπὸν δὲ καὶ φιλῆσαι
χαλεπώτερον δὲ πάντων
ἀποτυγχάνειν φιλοῦντα.

It is difficult not to love. It is also difficult to love. But it is a more difficult thing to fail in love. (Anacreon)

- -

Ὦ παῖδες Ἑλλήνων, ἴτε,
ἐλευθεροῦτε πατρίδα,
ἐλευθεροῦτε δὲ παῖδας,
γυναῖκας, θεῶν τε πατρώων
ἕδη, θήκας τε προγόνων·
νῦν ὑπὲρ πάντων ἀγών.

Go, children of the Greeks, set the fatherland free, set the children free, set the women free and the altars of the ancestral gods and the graves of the ancestors. Now the struggle is for everything. (Aeschylus)

Εἰ τὸ καλῶς θνήσκειν
ἀρετῆς μέρος ἐστὶ μέγιστον,
ἡμῖν ἐκ πάντων τοῦτ᾽ ἀπέ-
νειμε τύχη·
Ἑλλάδι γάρ σπεύδοντες
ἐλευθερίην περιθεῖναι
κείμεθ᾽ ἀγηράντῳ χρώμενοι
εὐλογίῃ.

If the best part of virtue is to die well, Fate gave us this from among all other men. We labored to win Freedom for Greece and here we lie possessed of praise that does not grow old. (Simonides)

Ποικιλόθρον᾽ ἀθανάτ᾽
Ἀφρόδιτα,
παῖ Δίος δολόπλοκε,
λίσσομαί σε,
μή, μ᾽ ἄσαισι μηδ᾽
ὀνίαισι δάμνα,
πότνια, θῦμον.

Richly enthroned, deathless Aphrodite, child of Zeus, enchantress, please, break not my heart with sorrow and with anguish, O Queen. (Sappho)

3. The teacher may wish to have the students learn some of the following songs which are recorded on Tape G:

The Lazy Boy (to the tune of "Frère Jacques")

ποῦ ᾽σθ᾽ ἁδελφός; ποῦ ᾽σθ᾽ ἁδελφός;
ἐν κλίνῃ, ἐν κλίνῃ.
διὰ τί καθεύδεις; διὰ τί καθεύδεις
νυστάζων, νυστάζων;

O Dear, What Can the Matter Be

φεῦ, φεῦ, τί ποτε γέγονε;
φεῦ, φεῦ, τί ποτε γέγονε;
φεῦ, φεῦ, τί ποτε γέγονε;
τί ποτε γέγονε δή;

The Snail (to the tune of "Pop Goes the Weasel")

ἦν ἰδοὺ πέδον κάτα
ὁ φερέοικος ἕρπει
ὧς πατὴρ ποθ᾽ εἷρπε πρίν,
πάππος, πρόπαππος.

---

4. The teacher may wish to have the students learn some of the following seasonal greetings and songs which are also recorded on Tape G:

καλὰ Χριστούγεννα	Merry Christmas!
εὐτυχὲς τὸ νέον ἔτος	Happy New Year!
καλὴν ἑορτὴν Φώτων.	Happy Hannukah!

Silent Night

ἥσυχος νύξ, ὁσία νύξ,
ἅπαντα εὕδοντα
πλὴν δὲ παρθένου μητρὸς παιδίου
υἱὸς ὁ ἐστι μεγάλου θεοῦ
ὕπναν καθεύδων γλυκύν
ἐπουρανίως γλυκύν.

Angels We Have Heard on High

ἀγγέλων ἠκούσαμεν
γλυκέως ὑμνεόντων
καὶ φωναὶ ἀμείβονται
καὶ ἐπικτυπέονται:
δόξα καὶ ἐν ὑψίστοις θεῷ
δόξα καὶ ἐν ὑψίστοις θεῷ.

O Little Town of Bethlehem*

μικρὰ πόλις τῆς Βηθλεέμ,
κοιμᾶσαι ἐν σιγῇ
καὶ σὲ κοιτοῦν ἐξ οὐρανοῦ
ὅλα τὰ Χερουβίμ.
στοὺς δρόμους σου δὲ λάμπει
τ' ἀνέσπερο τὸ φῶς
τὸ σκότος τὸ προπάλαιο
τὸ αἴρει ὁ θεός.

*In Katharevusa, Modern Greek

- -

5. Additional work should be done on the sententiae learned in the course. Lively classroom debates may be held on the veracity or falsehood of certain of the sententiae. Modern applications of the sententiae may be discussed. After the students have learned to read and write the sententiae, they should be asked to illustrate the sententiae perhaps using magazine or newspaper clippings. For example, a picture of Rev. Leon Sullivan's Progress Plaza might illustrate the quotation σὺν Ἀθηνᾷ καὶ χεῖρα κίνει. A picture of some Biafrans killed in battle might illustrate Τρῶες ὑπὲρ πάτρας ἔθνῃσκον. The possibilities for such contemporary illustration of sententiae are almost endless. The sententia illustrated should be written in Greek clearly and artistically. Students should be asked to explain and defend their choice of illustrations.

   The reverse sides of the visual cues have the sententiae printed there. The teacher may wish to devise games involving the reverse sides of the visual cues. Students might be called upon to read the Greek aloud and to explain its meaning. The teacher must be careful to avoid showing the Greek on the visual cues to the students before there has been thorough aural-oral control of the sententiae.

B. Work on the Cultural Background

1. If library facilities are available during the class period the class might occasionally meet in the library to do research on particular topics connected with the regular cultural background.

2. Research reports may be assigned on the authors from whom Greek quotations have been learned.

3. Supplementary filmstrips and sound films from the School District's Audio Visual Library, the Audio Visual Center of the Philadelphia Classical Society, the Instructional Kit, and others sources should be used.

   These filmstrips and sound films should be integrated as far as possible into the cultural theme of the unit being taught.

4. The reading in English translation of the masterpieces of Greek literature should be encouraged. The many excellent paperback editions available are particularly suitable for this purpose. The works read might be discussed in class or reported on in writing by the students.

5. Bulletin board displays connected with the cultural themes of the units should be encouraged. The artistic talents of the students should be brought into play here.

6. Trips to the Greco-Roman sections of the University Museum are very worthwhile. A guided tour may be arranged by calling the Museum.

C. Work on English Derivatives and Cognates

1. The filmstrip WORDS DERIVED FROM LATIN AND GREEK should be shown, explained, and discussed.

2. The teacher might wish to prepare derivative crossword puzzles after the students have been taught to read and write derivatives and their roots.

3. If sets of dictionaries are available in the classroom these might be used in place of exposition and questioning by the teacher. The teaching of reading and writing derivatives must precede dictionary work.

4. Students may also be asked to find the etymologies and meanings of technical words met in science classes.

APPENDIX II BIBLIOGRAPHY FOR TEACHER REFERENCE

Praenotandum: This Bibliography for Teacher Reference is in no sense exhaustive. It is hoped that the works listed here will form the core of a reference library that will be available to each teacher.

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